Two Saudi Riyals

حِصنُ المسلمِ

مِن أذْكارِ الكتابِ و السُّنّةِ

تأليف الفقير إلى الله تعالى

سعيد بن علي بن وهف القحطاني

باللغة الإنجليزية

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حِصْنُ المُسْلِم

مِنْ أَذْكَارِ الكِتَابِ وَالسُّنَّة

Fortification of the Muslim through remembrance and supplication from the Qur`aan and the Sunnah

compiled and referenced by

Sa'eed Ibn 'Ali Ibn Wahf Al-Qahtaani



adapted from a translation by

Ismael Ibraheem

adapted by

Abu Safwaan Fareed Ibn 'Abdulwaahid

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The Messenger of Allaah ﷺ related that Allaah ordered Yahyaa Ibn Zakariyyah عليه السلام with five commandments; to act upon them and convey them to the Children of Israa'eel...(the fifth one being): "...and I order you to make mention of Allaah often, as this is like a man being pursued at speed by the enemy until he reaches a protected fortress and so protects himself inside it, likewise is the servant, he can only protect himself from the shaytaan through remembrance of Allaah, the Mighty and Majestic."

(Saheeh Al-Jaami' #1724)

This booklet has been translated by
Invitation to Islaam

Contents

- Scholars have varied opinions on the understanding of some of the supplications. In some of these cases we have cited an opinion *which we consider* is the most accurate, in other cases, when the opinions are *in our view*, of equal strength, we have cited one opinion only.
- The word إِلَـه is pronounced with an elongation after the (لَ) i.e. إِلاَه

Blessed and Exalted is Allaah　　　　تَبَارَكَ وَ تَعَالَى:

ﷺ ≡ صَلَّى اللّٰهُ عَلَيْهِ وَ سَلَّمَ:

May Allaah send prayers* and peace upon him

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* See footnote #26

ﷺ ≡ رَضِيَ اللهُ عَنْهُ:

May Allaah be pleased with him.

رَحِمَهُ اللهُ: May Allaah have mercy upon him.

سُبْحَانَ اللهِ: Translated : "How perfect Allaah is" - complete meaning : "I exalt Allaah and elevate Him above having any defects or deficiencies."

Translator's note

Firstly, thanks and acknowledgment ought to be bestowed upon Brother Riyadhuddin for his diligent work in translating the piece before us. By the will of Allaah, the draft of his work was lost, which is when the present translator undertook this noble assignment.

Secondly, it should be stated clearly and emphatically from the onset that this translation in no way encourages the English speaking Muslim to take to supplicating and remembering his Lord in the English tongue as regards the following supplications, since the subject matter here stems from the Qur`aan and the Sunnah. Care should be taken to adhere to the language in which it was revealed, i.e. the eloquent tongue of the

Arabs. Instead, what we desire is to present the English reader with an approximation of the meaning of the original, in the hope that through doing so, he may come to an improved state towards worshipping his Lord.

Our Lord, If we have been able in these pages to convey the true sense of the words of Your Prophet ﷺ then be patron over us and all those who benefit from this, and wherever we have failed in this effort, forgive us and protect the people from our errors.

Introduction

All praise is for Allaah. We praise Him and seek His help and forgiveness. We seek refuge in Allaah from the evil of ourselves and the wickedness of our own deeds. Whomever Allaah guides, cannot be lead astray and whomever Allaah misguides, none can guide him. I bear witness that none has the right to be worshipped except Allaah, alone without associate, and I bear witness that Muhammad is His slave and Messenger. Allaah praise him and send peace upon him, his household, and his companions and all those who follow them in righteousness till the Day of Reckoning.

The following pages are a selection from my book entitled:

الذكر و الدعاء و العلاج بالرقى من الكتاب و السنة

and therefore the section compiled on remembrance and supplication has been abridged and compiled into this convenient pocket-size form. Indeed the text has also been summarized and accordingly I have limited myself to citing but a few of the sources contained in the original work. Thus, all those wishing further information regarding a particular companion or a particular narration, should refer to the original.

I ask Allaah Most Glorified, invoking His most beautiful names and His most sublime attributes, that He grant this endeavor sincerity, and make it beneficial for me in this life as well as the next. Furthermore, may all who read it find benefit, as well as those who print it or in some way serve to publicize it. Indeed Allaah is able to actualize that and is

patron to such. O Allaah, send prayers upon the Prophet Muhammad, his household, and his companions and all those who follow them in righteousness till the Day of Reckoning.

The Excellence of Remembrance

Allaah تعالى has said:

﴿ فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴾

'Therefore remember Me, I will remember you and be grateful to Me, and reject not faith.'[1]

﴿ يَا أَيُّهَا الَّذِيْنَ آمَنُوْا اذْكُرُوْا اللَّهَ ذِكْرًا كَثِيْرًا ﴾

'O you who believe! Remember Allaah with much remembrance.'[2]

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1 Al-Baqarah: 152.

2 Al-Ahzaab: 41.

﴿ وَ الذَّاكِرِيْنَ اللهَ كَثِيْرًا وَ الذَّاكِرَاتِ أَعَدَّ اللهُ لَهُمْ مَغْفِرَةً وَ أَجْرًا عَظِيْمًا ﴾

'And for men and women who engage much in Allaah's remembrance, for them has Allaah prepared forgiveness and great reward.'[3]

﴿ وَ اذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَ خِيْفَةً وَ دُوْنَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ وَ الآصَالِ وَ لا تَكُنْ مِنَ الْغَافِلِيْنَ ﴾

'And bring your Lord to remembrance in your (very) soul, with humility and remember without loudness in words, in

3 Al-Ahzaab: 35.

the mornings and evenings; and be not of those who are unheedful.'[4]

The Prophet ﷺ said: 'The comparison of the one who remembers Allaah and the one who does not remember Allaah, is like that of the living and the dead.'[5]

He ﷺ also said: 'Should I not inform you of the best of deeds, and the most sanctifying of deeds before your Lord, which does more to raise your positions (with Him), and are better for you than the disbursement of gold and money, or battle

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4 Al-A'raaf: 205

5 Al-Bukhaaree with Al-Fath 11/208 and Muslim 1/539 with the following wording: '*The comparison of the house in which Allaah is mentioned and the house in which Allaah is not mentioned, is like that of the living and the dead.*'

with the enemy?' They (the companions) said: 'Indeed! Inform us.' He ﷺ then said: 'Remembrance of Allaah تعالى.'[6]

The Prophet ﷺ also said: 'Allaah تعالى says: 'Indeed I am as My servant presumes Me to be, and I am with him when he remembers Me, so if he remembers Me to himself I remember him to Myself, and if he remembers Me amongst a company I remember him amongst a company greater than it, and if he draws near to Me the span of a hand I draw near to him the span of an arm, and if he draws near to Me the span of an arm I draw near to him the span of two outstretched arms, and if he takes a

6 At-Tirmidhee 5/459 and Ibn Maajah 2/1245, see: Saheeh Ibn Maajah 2/316 and Saheeh At-Tirmidhee 3/139.

step towards Me I hastily step towards him.'[7]

On the authority of 'Abdullaah Ibn Busr ﷺ: A man said to the Prophet ﷺ 'O Messenger of Allaah, The rites of Islaam are much for me, so tell me of something that I might hold fast to.' He ﷺ said: 'Let not your tongue cease from the remembrance of Allaah.'[8]

The Prophet ﷺ also said, 'Whoever recites a letter of Allaah's Book has for it, a merit and ten more like it, not to say that *alif, laam, meem* are one letter but rather

7 Al-Bukhaaree 5/175 and Muslim 4/2061, this specific wording is related by Al-Bukhaaree.

8 At-Tirmidhee 5/458 and Ibn Maajah 2/1246, see: Saheeh At-Tirmidhee 3/139 and Saheeh Ibn Maajah 2/317.

alif is a letter, *laam* is a letter and *meem* is a letter.'[9]

He ﷺ also said: 'Are there any of you who would wish to go every day to *Buthaan or Al-'Aqeeq* (i.e. the name of two ditches in Madeenah) in the early morning and return from it with two she-camels without incurring any sin or severing relations?' We (the companions) said: 'We would indeed love that, O Messenger of Allaah.' He ﷺ said: 'then you should go to the mosque and acquire some knowledge, or recite two verses from the Book of Allaah, that would be better for you than two she-camels, and three verses are better than three she-camels, and four verses are

9 At-Tirmidhee 5/175, see: Saheeh At-Tirmidhee 3/9 and Saheeh Al-Jaami' As-Sagheer 5/340.

better than four she-camels, and the same for a like number of male camels.'[10]

The Prophet ﷺ also said : 'Whoever takes a seat and fails to remember Allaah, has incurred upon himself a loss from Allaah, and whoever lies down(relaxes) and fails to remember Allaah, has incurred upon himself a loss from Allaah.'[11]

He ﷺ also said: 'Whenever a people sit in a gathering in which they fail to remember Allaah and send prayers upon the Prophet they incur a loss upon themselves and if Allaah willed He would punish them and if He willed He would forgive them.'[12]

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10 Muslim 1/553.

11 Abu Daawud 4/264 and others, see: Saheeh Al-Jaami' 5/342.

12 At-Tirmidhee, see: Saheeh At-Tirmidhee 3/140.

Similarly, he ﷺ said 'Whenever a people rise from a gathering in which they failed to remember Allaah, they rise as if they had arisen from the corpse of an ass and incurring upon themselves grief.'[13]

13 Abu Daawud 4/264 and Ahmad 2/389, see: Saheeh Al-Jaami' 5/176.

1. When waking up

(1)

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُوْرُ.

'All praise is for Allaah who gave us life after having taken it from us and unto Him is the resurrection.'

(2)

The Prophet ﷺ said : 'Whoever awakes at night and then says:

لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَشَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ، وَهُوَ عَلَى كُلِّ

شَيْءٍ قَدِيرٌ ، سُبْحَانَ اللَّهِ ، وَالْحَمْدُ لِلَّهِ ، وَلاَ إِلَهَ إِلاَّ اللَّهُ وَاللَّهُ أَكْبَرُ وَلاَحَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

'None has the right to be worshipped except Allaah, alone without associate, to Him belongs sovereignty and praise and He is over all things wholly capable. How perfect Allaah is, and all praise is for Allaah, and none has the right to be worshipped except Allaah, Allaah is the greatest and there is no power nor might except with Allaah, The Most High, The Supreme.

...and then supplicates:

رَبِّ اغْفِرْ لِي.

'O my Lord forgive me.'

...will be forgiven'

Al-Waleed said, "or he ﷺ said: 'and then asks, he will be answered. If he then performs ablution and prays, his prayer will be accepted'."

(3)

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي فِي جَسَدِي وَرَدَّ عَلَيَّ رُوْحِي وأَذِنَ لِي بِذِكْرِهِ.

'All praise is for Allaah who restored to me my health and returned my soul and

has allowed me to remember Him.'

(4)

﴿ إِنَّ فِي خَلْـقِ السَّـمَوَاتِ وَ الأَرْضِ وَ اخْتِـلافِ اللَّيْـلِ وَ النَّهَـارِ لآيَـاتٍ لأُوْلِـي الأَلْبَـابِ... ﴾

(سورة آل عمران ١٩٠- ٢٠٠)

(From Verse 3:190 till the end of the chapter Aal 'Imraan)

2. Supplication when wearing a garment

(5)

الْحَمْـدُ لِلَّـهِ الَّـذِي كَسَـانِي هَـذَا

(الثَّوْبَ) وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّــي وَلاَ قُوَّةٍ.

'All Praise is for Allaah who has clothed me with this garment and provided it for me, with no power nor might from myself.'

3. Supplication said when wearing a new garment

(6)

اللَّهُــمَّ لَـكَ الْحَمْـدُ أَنْــتَ كَسَــوْتَنِيهِ أَسْأَلُكَ مِنْ خَيْرِهِ وَخَيْرِ مَا صُنِعَ لَــهُ، وأَعُوْذُ بِكَ مِنْ شَــرِّهِ وَشَّرِ مَــا صُنِعَ

لَهُ.

'O Allaah, for You is all praise, You have clothed me with it(i.e. the garment), I ask You for the good of it and the good for which it was made, and I seek refuge with You from the evil of it and the evil for which it was made.'

4. Supplication said to someone wearing a new garment

(7)

تُبْلِي وَيُخْلِفُ اللَّهُ تَعَالَى.

'May you wear it out and Allaah تعالى

replace it (with another).'[14]



14 The intended meaning: A supplication for long life.

(8)

اِلْبَسْ جَدِيداً وَعِشْ حَمِيداً وَمُتْ شَهِيداً.

'Wear anew, live commendably and die a *shaheed*[15].'

15 *Shaheed*: One who dies fighting the kuffaar in order to make the word of Allaah superior or in defense of Islaam. It also has other meanings found in the Sunnah such as: the one who dies defending his life, wealth or family; the woman who passes away due to childbirth; one who drowns...etc.

5. Before undressing

(9)

بِسْمِ اللَّهِ.

'In the name of Allaah.'

6. Before entering the toilet

(10)

(بِسْمِ اللَّهِ) اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ.

'(In the name of Allaah).O Allaah, I take refuge with you from all evil and evil-doers.'

7. After Leaving the toilet

(11)

غُفْرَانَكَ.

'I ask You (Allaah) for forgiveness.'

8. When starting ablution

(12)

بِسْمِ اللَّهِ.

'In the name of Allaah.'

9. Upon completing the ablution

(13)

أَشْـــهَدُ أَنْ لاَ إِلَــهَ إِلاَّ اللَّـــهُ وَحْـــدَهُ لاَشَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْــدُهُ وَرَسُوْلُهُ.

'I bear witness that none has the right to be worshipped except Allaah, alone, without partner, and I bear witness that Muhammad is His slave and Messenger.'

(14)

اللَّهُمَّ اجْعَلْنِي مِــنَ التَّوَّابِيـنَ وَاجْعَلْنِـي

مِنَ الْمُتَطَهِّرِينَ.

'O Allaah, make me of those who return to You often in repentance and make me of those who remain clean and pure.'

(15)

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيكَ.

'How perfect You are O Allaah, and I praise You, I bear witness that none has the right to be worshipped except You, I seek Your forgiveness and turn in repentance to You.'

10. When leaving the home

(16)

بِسْمِ اللَّهِ ، تَوَكَّلْتُ عَلَى اللَّهِ وَلاَ حَوْلَ وَلاَقُوَّةَ إِلاَّ بِاللَّهِ.

'In the name of Allaah, I place my trust in Allaah, and there is no might nor power except with Allaah.'

(17)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ أَنْ أَضِلَّ ، أَوْ أُضَلَّ ، أَوْ أَزِلَّ ، أَوْ أُزَلَّ أَوْ أَظْلِمَ أَوْ أُظْلَمَ ، أَوْ أَجْهَلَ أَوْ يُجْهَلَ عَلَيَّ.

'O Allaah, I take refuge with You lest I should stray or be led astray, or slip[16] or be tripped, or oppress or be oppressed, or behave foolishly or be treated foolishly.'

11. Upon entering the home

(18)

بِسْمِ اللّٰهِ وَلَجْنَا، وَبِسْمِ اللّٰهِ خَرَجْنَا، وَعَلَى رَبِّنَا تَوَكَّلْنَا.

'In the name of Allaah we enter and in the name of Allaah we leave, and upon our Lord we place our trust.'

16 i.e. to commit a sin unintentionally

12. Supplication when going to the mosque

(19)

اللَّهُـمَّ اجْعَـلْ فِـي قَلْبِـي نُـوْراً، وَفِـي لِسَـانِي نُـوْراً، وَاجْعَـلْ فِـي سَـمْعِي نُـوْراً، وَاجْعَـلْ فِـي بَصَـرِي نُـوْراً، وَاجْعَلْ مِنْ خَلْفِي نُوْراً، وَمِنْ أَمَـامِي نُوْراً، وَاجْعَلْ مِـنْ فَوْقِـي نُـوْراً وَمِـنْ تَحْتِي نُوْراً. اللَّهُمَّ أَعْطِنِي نُوْراً.

'O Allaah, place within my heart light, and upon my tongue light, and within my

ears light, and within my eyes light, and place behind me light and in front of me light and above me light and beneath me light. O Allaah, bestow upon me light.'

13. Upon entering the mosque

(20)

أَعُوْذُ بِاللَّـهِ الْعَظِيمِ وَبِوَجْهِهِ الْكَرِيمِ وَسُلْطَانِهِ الْقَدِيمِ مِنَ الشَّيْطَانِ الرَّجِيمِ، [بِسْمِ اللَّـهِ، وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُوْلِ اللَّـهِ]، اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ.

'I take refuge with Allaah, The Supreme

and with His Noble Face, and His eternal authority from the accursed devil. In the name of Allaah, and prayers and peace be upon the Messenger of Allaah. O Allaah, open the gates of Your mercy for me.'

14. Upon leaving the mosque

(21)

بِسْمِ اللَّهِ وَالصَّلاةُ وَالسَّلامُ عَلَى رَسُوْلِ اللَّهِ ، اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ ، اللَّهُمَّ اعْصِمْنِي مِنَ الشَّيْطَانِ الرَّجِيمِ.

'In the name of Allaah, and prayers and peace be upon the Messenger of Allaah. O

Allaah, I ask You from Your favour. O Allaah, guard me from the accursed devil.'

15. Supplications related to the Aadhaan (the call to prayer)

(22)

'One repeats just as the muadhdhin(one who calls to prayer) says, except when he says:

حَيَّ عَلَى الصَّلاةِ or حَيَّ عَلَى الْفَلاحِ

'come to prayer, come to success'

instead, one should say:

لاَحَوْلَ وَلاَقُوَّةَ إلاَّ بِاللَّهِ.

'There is no might nor power except with

Allaah.'

(23)

Immediately following the declaration of faith called by the muadhdhin, one says:

وَأَنَا أَشْهَدُ أَنْ لاَ إِلَـهَ إِلاَّ اللَّـهُ وَحْدَهُ لاَشَـرِيكَ لَـهُ وَأَنَّ مُحَمَّـداً عَبْـدُهُ وَرَسُـوْلُهُ ، رَضِيـتُ بِاللَّـهِ رَبّـاً ، وَبِمُحَمَّدٍ رَسُوْلاً وَبِالإِسْلامِ دِيناً.

'And I too bear witness that none has the right to be worshipped except Allaah, alone, without partner, and that Muhammad is His slave and Messenger. I am pleased with Allaah as a Lord, and

Muhammad as a Messenger and Islaam as a religion.'

(24)

'One should then send prayers on the Prophet ﷺ after answering the call of the muadhdhin'

(25)

اللَّهُمَّ رَبَّ هَذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلاةِ القَائِمَةِ آتِ مُحَمَّداً الوَسِيلَةَ وَالفَضِيلَةَ وَابْعَثْهُ مَقَاماً مَحْمُوْداً الَّذِي وَعَدْتَهُ ، إنَّكَ لاَ تُخْلِفُ الْمِيعَادِ.

'O Allaah, Owner of this perfect call and Owner of this prayer to be performed,

bestow upon Muhammad *al-waseelah*[17] and *al-fadeelah*[18] and send him upon a praised platform[19] which You have promised him. Verily, You never fail in Your promise.'

(26)

One should also supplicate for himself during the time between the aadhaan and the iqaamah as supplication at such time is not rejected.

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17 A station in paradise.

18 A rank above the rest of creation.

19 One in which all of creation will praise him on, in order to bring about the account quickly and be relieved from the lengthy standing *or* the role of intercession.

16. Supplication at the start of the prayer (after takbeer)

(27)

اللَّهُمَّ بَاعِدْ بَيْنِي وَبَيْنَ خَطَايَايَ كَمَا بَاعَدْتَ بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ، اللَّهُمَّ نَقِّنِي مِنْ خَطَايَايَ كَمَا يُنَقَّى الثَّوْبُ الأَبْيَضُ مِنَ الدَّنَسِ، اللَّهُمَّ اغْسِلْنِي مِنْ خَطَايَايَ بِالثَّلْجِ وَالْمَاءِ وَالْبَرْدِ.

'O Allaah, distance me from my sins just as You have distanced The East from The

West, O Allaah, purify me of my sins as a white robe is purified of filth, O Allaah, cleanse me of my sins with snow, water, and ice.'

(28)

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلاَ إِلَهَ غَيْرُكَ.

'How perfect You are O Allaah, and I praise You. Blessed be Your name, and lofty is Your position and none has the right to be worshipped except You.'

(29)

وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ

وَالأَرْضَ حَنِيفـاً وَمَـا أَنَـا مِـنَ الْمُشْرِكِينَ، إِنَّ صَلاتِـي، وَنُسُـكِي، وَمَحْيَـايَ، وَمَمَـاتِي لِلَّـهِ رَبِّ الْعَالَمِينَ، لاَ شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَـا مِـنَ الْمُسْـلِمِينَ. اللَّهُـمَّ أَنْـتَ الْمَلِكُ لاَ إِلَهَ إِلاَّ أَنْتَ. أَنْتَ رَبِّي وَأَنَا عَبْدُكَ، ظَلَمْـتُ نَفْسِـي وَاعْـتَرَفْتُ بِذَنْبِي فَاغْفِرْ لِي ذُنُوبِي جَمِيعاً إِنَّـهُ لاَ يَغْفِرُ الذُّنُـوبَ إِلاَّ أَنْـتَ. وَاهْدِنِـي

لأَحْسَنِ الأَخْلاقِ لاَ يَهْدِي لأَحْسَنِهَا

إِلاَّ أَنْتَ، وَاصْرِفْ عَنِّي سَيِّئَهَا، لاَ

يَصْرِفُ عَنِّي سَيِّئَهَا إِلاَّ أَنْتَ، لَبَّيْكَ

وَسَعْدَيْكَ، وَالْخَيْرُ كُلُّهُ بِيَدَيْكَ،

وَالشَّرُّ لَيْسَ إِلَيْكَ. أَنَا بِكَ وَإِلَيْكَ

تَبَارَكْتَ وَتَعَالَيْتَ أَسْتَغْفِرُكَ وَأَتُوبُ

إِلَيْكَ.

'I have turned my face sincerely towards He who has brought forth the heavens and the Earth and I am not of those who associate (others with Allaah). Indeed my

prayer, my sacrifice, my life and my death are for Allaah, Lord of the worlds, no partner has He, with this I am commanded and I am of the Muslims. O Allaah, You are the Sovereign, none has the right to be worshipped except You. You are my Lord and I am Your servant, I have wronged my own soul and have acknowledged my sin, so forgive me all my sins for no one forgives sins except You. Guide me to the best of characters for none can guide to it other than You, and deliver me from the worst of characters for none can deliver me from it other than You. Here I am, in answer to Your call, happy to serve you. All good is within Your hands and evil does not stem from You[20]. I exist by your

20 Allaah does not create pure evil which does not have any good or contain any benefit, wisdom or

⇒

will and will return to you. Blessed and High are You, I seek Your forgiveness and repent unto You.'

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mercy at all, nor does He punish anyone without having committed a sin. Something can be good in terms of its creation when viewed in a particular perspective and at the same time be evil when viewed in another way. Allaah created the devil and by him, He tests His servants, so there are those who hate the devil, fight him and his way and they stand at enmity towards him and his followers and there are others who are at allegiance with the devil and follow his steps. So evil exists in His creatures by His will and wisdom, not in His actions or act of creating.

(30)

اللَّهُـمَّ رَبَّ جِـبْرَائِيلَ ، وَمِيكَـائِيلَ ، وَإِسْرَافِيلَ فَاطِرَ السَّـمَوَاتِ وَالأَرْضَ ، عَالِمَ الْغَيْـبِ وَالشَّـهَادَةِ أَنْـتَ تَحْكُـمُ بَيْنَ عِبَادِكَ فِيمَا كَانُوا فِيهِ يَخْتَلِفُـونَ. اِهْدِنِـي لِمَـا اخْتُلِـفَ فِيـهِ مِـنَ الْحَـقِّ بِـإِذْنِكَ إِنَّـكَ تَهْـدِي مَـنْ تَشَـاءُ إِلَـى صِرَاطٍ مُسْتَقِيمٍ.

'O Allaah, Lord of *Jibraa`eel*, *Meekaa`eel* and *Israafeel*(great angels),

Creator of the heavens and the Earth, Knower of the seen and the unseen. You are the arbitrator between Your servants in that which they have disputed. Guide me to the truth by Your leave, in that which they have differed, for verily You guide whom You will to a straight path.'

(31)

اللَّهُ أَكْبَرُ كَبِيراً ، اللَّهُ أَكْبَرُ كَبِيراً ، اللَّهُ أَكْبَرُ كَبِيراً ، وَالْحَمْدُ لِلَّهِ كَثِيراً ، وَالْحَمْدُ لِلَّهِ كَثِيراً ، وَالْحَمْدُ لِلَّهِ كَثِيراً ، وَسُبْحَانَ اللَّهِ بُكْرَةً وَأَصِيلاً . (ثلاثاً)

أَعُوْذُ بِاللهِ مِنَ الشَّيْطَانِ مِـنْ نَفْخِـهِ وَ نَفْثِهِ وَ هَمْزِهِ.

'Allaah is Most Great, Allaah is Most Great, Allaah is Most Great, much praise is for Allaah, much praise is for Allaah, much praise is for Allaah, and I declare the perfection of Allaah in the early morning and in the late afternoon.' (three times)

'I take refuge with Allaah from the devil, from his pride, his poetry and his madness.'

(32)

The Prophet ﷺ would say (as an opening supplication in prayer) when rising from sleep to perform prayers during the night:

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ نُورُ السَّمَوَاتِ
وَالأَرْضِ وَمَنْ فِيهِنَّ، وَلَكَ الْحَمْدُ
أَنْتَ قَيِّمُ السَّمَوَاتِ وَالأَرْضِ وَمَنْ
فِيهِنَّ، [وَلَكَ الْحَمْدُ أَنتَ رَبُّ
السَّمَوَاتِ وَالأَرْضِ وَمَنْ فِيهِنَّ]
[وَلَكَ الْحَمْدُ لَكَ مُلْكُ السَّمَوَاتِ
وَالأَرْضِ وَمَنْ فِيهِنَّ] [وَلَكَ الْحَمْدُ
أَنْتَ مَلِكُ السَّمَوَاتِ وَالأَرْضِ]
[وَلَكَ الْحَمْدُ] [أَنْتَ الْحَقُّ،

وَوَعْدُكَ الْحَقُّ ، وَقَوْلُكَ الْحَقُّ ،
وَلِقَاؤُكَ الْحَقُّ ، وَالْجَنَّةُ حَقٌّ، وَالنَّارُ
حَقٌّ ، وَالنَّبِيُّونَ حَقٌّ ، وَمُحَمَّدٌ ﷺ
حَقٌّ ، وَالسَّاعَةُ حَقٌّ] [اللَّهُمَّ لَكَ
أَسْلَمْتُ ، وَعَلَيْكَ توَكَّلْتُ، وَبِكَ
آمَنْتُ ، وَإِلَيْكَ أَنَبْتُ وَبِكَ خَاصَمْتُ
وَإِلَيْكَ حَاكَمْتُ. فَاغْفِرْ لِي مَا
قَدَّمْتُ ، وَمَا أَخَّرْتُ ، وَمَا أَسْرَرْتُ ،
وَمَا أَعْلَنْتُ] [أَنْتَ الْمُقَدِّمُ ، وَأَنْتَ

الْمُؤَخِّرُ ، لاَ إِلَـهَ إِلاَّ أَنْـتَ] [أَنْـتَ
إِلَهِي لاَ إِلَهَ إِلاَّ أَنْتَ.

'O Allaah, to You belongs all praise, You are the Light of the heavens and the Earth and all that is within them. To You belongs all praise, You are the Sustainer of the heavens and the Earth and all that is within them. To You belongs all praise. You are Lord of the heavens and the Earth and all that is within them. To You belongs all praise and the kingdom of the heavens and the Earth and all that is within them. To You belongs all praise, You are the King of the heavens and the Earth and to You belongs all praise. You are The Truth, Your promise is true, your Word is true, and the Day in which we

will encounter You is true, the Garden of Paradise is true and the Fire is true, and the Prophets are true, Muhammad ﷺ is true and the Final Hour is true. O Allaah, unto You I have submitted, and upon You I have relied, and in You I have believed, and to You I have turned in repentance, and over You I have disputed, and to You I have turned for judgment. So forgive me for what has come to pass of my sins and what will come to pass, and what I have hidden and what I have made public. You are *Al-Muqaddim* and *Al-Mu`akhkhir*[21].

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21 Meaning of *Al-Muqaddim* and *Al-Mu`akhkhir*: Allaah puts forward and favours whom He wills from amongst His creation just as He defers and holds back whom He wills in accordance to His wisdom. E.g. Favouring man over the rest of creation, favouring the Prophets over the rest of mankind, favouring Muhammad ﷺ over all the ⇒

None has the right to be worshipped except You, You are my Deity, none has the right to be worshipped except You.'

17. While bowing in prayer (rukuu')

(33)

سُبْحَانَ رَبِّيَ الْعَظِيمِ. (ثلاثا)

'How perfect my Lord is, The Supreme.' (three times)

(34)

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وَبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي.

'How perfect You are O Allaah, our Lord and I praise You. O Allaah, forgive me.'

(35)

سُبُّوحٌ قُدُّوسٌ رَبُّ المَلائِكَةِ وَالرُّوحِ.

'Perfect and Holy (He is), Lord of the angels and the *Ruuh*(i.e. Jibraa`eel).'

(36)

اللَّهُمَّ لَكَ رَكَعْتُ وَبِكَ آمَنْتُ ، وَلَكَ أَسْلَمْتُ خَشَعَ لَكَ سَمْعِي ، وَبَصَرِي ، وَمُخِّي ، وَعَظْمِي ، وَعَصَبِي ، وَمَا اسْتَقَلَّ بِهِ قَدَمِي.

'O Allaah, unto You I have bowed, and in You I have believed, and to You I have submitted. My hearing, sight, mind, bones, tendons and what my feet carry are humbled before You.'

(37)

سُبْحَانَ ذِي الْجَبَرُوتِ ، وَالْمَلَكُوتِ ،

وَالكِبْرِيَاءِ، وَالْعَظَمَةِ.

'How perfect He is, The Possessor of total power, sovereignty, magnificence and grandeur.'

18. Upon rising from the bowing position

(38)

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ.

'May Allaah answer he who praises Him.'[22]

(39)

22 This supplication is to be made *while* rising.

رَبَّنَا وَلَكَ الْحَمْدُ حَمْداً كَثِيراً طَيِّباً مُبَارَكاً فِيهِ.

'Our Lord, for You is all praise, an abundant beautiful blessed praise.'

(40)

مِلْءَ السَّمَوَاتِ وَمِلْءَ الأَرْضِ وَمَا بَيْنَهُمَا وَمِلْءَ مَا شِئْتَ مِنْ شَيْءٍ بَعْدُ. أَهْلَ الثَّنَاءِ وَالْمَجْدِ أَحَقُّ مَا قَالَ الْعَبْدُ وَكُلُّنَا لَكَ عَبْدٌ. اللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيْتَ وَلاَ مُعْطِيَ لِمَا مَنَعْتَ وَلاَ

يَنْفَعُ ذَا الْجَدِّ مِنْكَ الْجَدُّ.

'The heavens and the Earth and all between them abound with Your praises, and all that You will abounds with Your praises. O Possessor of praise and majesty, the truest thing a slave has said (of You) and we are all Your slaves. O Allaah, none can prevent what You have willed to bestow and none can bestow what You have willed to prevent, and no wealth or majesty can benefit anyone, as from You is all wealth and majesty.'[23]

19. Supplication whilst prostrating (sujuud)

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23 This supplication is made optionally only in conjunction with the previous one.

(41)

سُبْحَانَ رَبِّيَ الأَعْلَى. (ثلاثاً)

'How Perfect my Lord is, The Most High.' (three times)

(42)

سُبْحَانَكَ اللَّهُمَّ رَبَّنَا وبِحَمْدِكَ اللَّهُمَّ اغْفِرْ لِي.

'How perfect You are O Allaah, our Lord, and I praise You. O Allaah, forgive me.'

(43)

سُبُّوحٌ قُدُّوسٌ رَبُّ المَلائِكَةِ

وَالرُّوحِ.

'Perfect and Holy (He is), Lord of the angels and the *Ruuh*(i.e. Jibraa`eel).'



(44)

اللَّهُمَّ لَكَ سَجَدْتُ وَبِكَ آمَنْتُ ، وَلَكَ أَسْلَمْتُ سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَصَوَّرَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ تَبَارَكَ اللَّهُ أَحْسَنُ الخَالِقِينَ.

'O Allaah, unto You I have prostrated and in You I have believed, and unto You I have submitted. My face has prostrated before He Who created it and fashioned it, and brought forth its faculties of hearing and seeing. Blessed is Allaah, the Best of creators.'

(45)

سُبْحَانَ ذِي الْجَبَرُوتِ، وَالْمَلَكُوتِ، وَالكِبْرِيَاءِ، وَالْعَظَمَةِ.

'How perfect He is, The Possessor of total power, sovereignty, magnificence and grandeur.'

(46)

اللَّهُمَّ اغْفِرْ لِي ذَنْبِي كُلَّهُ، دِقَّهُ وَجِلَّهُ، وَأَوَّلَهُ وَآخِرَهُ وَعَلاَنِيَتَهُ وَسِرَّهُ.

'O Allaah, forgive me all of my sins, the

small and great of them, the first and last of them, and the seen and hidden of them.'

(47)

اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ ، وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ وَأَعُوذُ بِكَ مِنْكَ ، لاَ أُحْصِي ثَنَاءً عَلَيْكَ أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ.

'O Allaah, I take refuge within Your pleasure from Your displeasure and within Your pardon from Your punishment, and I take refuge in You from You. I cannot enumerate Your praise. You are as You have praised Yourself.'

20. Supplication between the two prostrations

(48)

رَبِّ اغْفِرْ لِي ، رَبِّ اغْفِرْ لِي.

'My Lord forgive me, My Lord forgive me.'

(49)

اللَّهُمَّ اغْفِرْ لِي ، وَارْحَمْنِي ، وَاهْدِنِي ، وَاجْبُرْنِي ، وَعَافِنِي وَارْزُقْنِي وَارْفَعْنِي.؟.

'O Allaah, forgive me, have mercy upon me, guide me, enrich me, give me health,

grant me sustenance and raise my rank.'

21. Supplication when prostrating due to recitation of the Qur`aan

(50)

سَجَدَ وَجْهِي لِلَّذِي خَلَقَهُ وَشَقَّ سَمْعَهُ وَبَصَرَهُ بِحَوْلِهِ وَقُوَّتِهِ ﴿فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ﴾.

'My face fell prostrate before He who created it and brought forth its faculties of hearing and seeing by His might and power. << So Blessed is Allaah, the best of creators.>>'

(51)

اللَّهُمَّ اكْتُبْ لِي بِهَا عِنْدَكَ أَجْراً، وَضَعْ عَنِّي بِهَا وِزْراً وَاجْعَلْهَا لِي عِنْدَكَ ذُخْراً، وَتَقَبَّلْهَا مِنِّي كَمَا تَقَبَّلْتَهَا مِنْ عَبْدِكَ دَاوُدَ.

'O Allaah, record for me a reward for this (prostration), and remove from me a sin. Save it for me and accept it from me just as You had accepted it from Your servant Daawud.'

22. The Tashahhud[24]

(52)

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ ، وَالسَّلاَمُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ، السَّلاَمُ عَلَيْنَا وَعَلَى عِبَادِكَ الصَّالِحِينَ. أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّداً عَبْدُهُ وَرَسُولُهُ.

'*At-Tahiyyaat*[25] is for Allaah. All acts of

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24 What one says in the sitting position in prayer.

25 i.e. all words which indicate the glorification of Allaah, His eternal existence, His perfection and ⇒

worship and good deeds are for Him. Peace and the mercy and blessings of Allaah be upon you O Prophet. Peace be upon us and all of Allaah's righteous servants. I bear witness that none has the right to be worshipped except Allaah and I bear witness that Muhammad is His slave and Messenger.'

23. Prayers upon the Prophet ﷺ after the tashahhud

(53)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ

His sovereignty.

وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ،
اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ
مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ.

'O Allaah, send prayers[26] upon Muhammad and the followers[27] of Muhammad, just as You sent prayers

26 i.e. praise and exalt him in the highest and superior of gatherings: that of the closest angels to Allaah.

27 (آل) has been translated in it's broadest sense, some scholars are of the view that the meaning here is more specific and that it means: *his ﷺ followers from among his family.*

upon Ibraheem and upon the followers of Ibraheem. Verily, You are full of praise and majesty. O Allaah, send blessings upon Muhammad and upon the family of Muhammad, just as You sent blessings upon Ibraheem and upon the family of Ibraheem. Verily, You are full of praise and majesty.'

(54)

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا صَلَّيْتَ عَلَى آلِ إِبْرَاهِيمَ. وَبَارِكْ عَلَى مُحَمَّدٍ وَعَلَى أَزْوَاجِهِ وَذُرِّيَّتِهِ كَمَا بَارَكْتَ عَلَى آلِ

إِبْرَاهِيمَ. إِنَّكَ حَمِيدٌ مَجِيدٌ.

'O Allaah, send prayers upon Muhammad and upon the wives and descendants of Muhammad, just as You sent prayers upon the family of Ibraheem, and send blessings upon Muhammad and upon the wives and descendants of Muhammad, just as You sent blessings upon the family of Ibraheem. Verily, You are full of praise and majesty.'

24. Supplication said after the last tashahhud and before salaam

(55)

اللَّهُمَّ إِنِّي أَعُوْذُ بِكَ مِنْ عَذَابِ

الْقَبْرِ ، وَمِنْ عَذَابِ جَهَنَّمَ ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ ، وَمِنْ شَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ.

'O Allaah, I take refuge in You from the punishment of the grave, from the torment of the Fire, from the trials and tribulations of life and death and from the evil affliction of Al-Maseeh Ad-Dajjaal[28].'

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28 Among the great signs of the last hour and the greatest trials to befall mankind, which every Prophet has warned about. Most of mankind will follow him. He will appear from Asbahaan, Iran at the time when the Muslims will conquer Constantinople. He will be given special powers and will make the truth seem false and vice versa. He will claim to be righteous and then he

⇒

(56)

اللَّهُـمَّ إِنِّـي أَعُـوْذُ بِـكَ مِـــنْ عَـذَابِ الْقَبْرِ ، وأَعُوْذُ بِكَ مِـنْ فِتْنَـةِ الْمَسِـيحِ الدَّجَّالِ ، وأَعُوْذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَـا وَالْمَمَاتِ. اللَّهُمَّ إِنِّي أَعُـوْذُ بِـكَ مِـنَ الْمَأْثَمِ وَالْمَغْرَمِ.

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will claim prophethood and finally, divinity. From his features is that he will be blind in his right eye which is a definite proof that contradicts his claim to be Allaah as it is a sign of imperfection. The word *Kaafir* will be written between his eyes which every believer, literate or illiterate will recognise.

'O Allaah, I take refuge in You from the punishment of the grave, and I take refuge in You from the temptation and trial of Al-Maseeh Al-Dajjaal, and I take refuge in You from the trials and tribulations of life and death. O Allaah, I take refuge in You from sin and debt.'

(57)

اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْماً كَثِيراً وَلاَ يَغْفِرُ الذُّنوبَ إِلاَّ أَنْتَ فَاغْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ وَارْحَمْنِي، إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.

'O Allaah, I have indeed oppressed my soul excessively and none can forgive sin

except You, so forgive me a forgiveness from Yourself[29] and have mercy upon me. Surely, You are The Most-Forgiving, The Most-Merciful.'

(58)

اللَّهُمَّ اغْفِرْ لِي مَا قَدَّمْتُ ، وَمَا أَخَّرْتُ ، وَمَا أَسْرَرْتُ ، وَمَا أَعْلَنْتُ ، وَمَا أَسْرَفْتُ ، وَمَا أَنتَ أَعْلَمُ بِهِ مِنِّي. أَنْتَ الْمُقَدِّمُ ، وَأَنْتَ الْمُؤَخِّرُ لاَ إِلَهَ

29 i.e. from Your innermost grace without deserving it and a forgiveness which is befitting to your tremendous generosity.

إِلاَّ أَنْتَ.

'O Allaah, forgive me for those sins which have come to pass as well as those which shall come to pass, and those I have committed in secret as well as those I have made public, and where I have exceeded all bounds as well as those things about which You are more knowledgeable. You are *Al-Muqaddim* and *Al-Mu`akhkhir*[30]. None has the right to be worshipped except You.'

(59)

اللَّهُمَّ أَعِنِّي عَلَى ذِكْرِكَ، وَشُكْرِكَ،

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30 See footnote #21.

وَحُسْنِ عِبَادَتِكَ.

'O Allaah, help me to remember You, to thank You, and to worship You in the best of manners.'

(60)

اللَّهُمَّ إِنِّي أَعُوْذُ بِكَ مِنَ الْبُخْلِ ، وَأَعُوْذُ بِكَ مِنَ الْجُبْنِ ، وأَعُوْذُ بِكَ مِنْ أَنْ أُرَدَّ إِلَى أَرْذَلِ الْعُمُرِ ، وَأَعُوْذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَعَذَابِ الْقَبْرِ.

'O Allaah, I take refuge in You from miserliness and cowardice, I take refuge in You lest I be returned to the worst of

lives[31], and I take refuge in You from the trials and tribulations of this life and the punishment of the grave.'

(61)

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْجَنَّةَ وأَعُوْذُ بِكَ مِنَ النَّارِ.

'O Allaah, I ask You to grant me Paradise and I take refuge in You from the Fire.'

31 i.e. old age, being weak, incapable and in a state of fear.

(62)

اللَّهُمَّ بِعِلْمِكَ الْغَيْبِ وَقُدْرَتِكَ عَلَى الْخَلْقِ أَحْيِنِي مَا عَلِمْتَ الْحَيَاةَ خَيْراً لِي وَتَوَفَّنِي إِذَا عَلِمْتَ الْوَفَاةَ خَيْراً لِي ، اللَّهُمَّ إِنِّي أَسْأَلُكَ خَشْيَتَكَ فِي الْغَيْبِ وَالشَّهَادَةِ ، وَأَسْأَلُكَ كَلِمَةَ الْحَقِّ فِي الرِّضَا وَالْغَضَبِ ، وَأَسْأَلُكَ الْقَصْدَ فِي الْغِنَى وَالْفَقْرِ ، وَأَسْأَلُكَ نَعِيماً لاَ يَنْفَدُ ، وَأَسْأَلُكَ قُرَّةَ عَيْنٍ لاَ

تَنْقَطِعُ، وَأَسْأَلُكَ الرِّضَا بَعْدَ الْقَضَـاءِ،
وَأَسْأَلُكَ بَـرْدَ الْعَيْشِ بَعْـدَ الْمَـوْتِ،
وَأَسْأَلُكَ لَـذَّةَ النَّظَـرِ إِلَـى وَجْهِـكَ
وَالشَّوْقَ إِلَى لِقَـائِكَ فِـي غَيْرِ ضَـرَّاءَ
مُضِرَّةٍ وَلاَ فِتْنَةٍ مُضِلَّةٍ اللَّهُمَّ زَيِّنَّا بِزِينَةِ
الإِيمَانِ وَاجْعَلْنَا هُدَاةً مُهْتَدِينَ.

'O Allaah, by Your knowledge of the unseen and Your power over creation, keep me alive so long as You know such life to be good for me and take me if You know death to be better for me. O Allaah, make me fearful of You whether in secret

or in public and I ask You to make me true in speech, in times of pleasure and anger. I ask you to make me moderate in times of wealth and poverty and I ask You for everlasting bliss and joy which will never cease. I ask You to make me pleased with what You have decreed and for an easy life after death. I ask You for the sweetness of looking upon Your Face and a longing to encounter You in a manner which does not entail a calamity which will bring about harm nor a trial which will cause deviation. O Allaah, beautify us with the adornment of faith and make us of those who guide and are rightly guided.'

(63)

اللَّهُمَّ إِنِّي أَسْأَلُكَ يَا اللَّهُ بِأَنَّكَ الْوَاحِدُ

الأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَـدْ
وَلَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ أَنْ تَغْفِـرَ لِـي
ذُنُوبِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.

'O Allaah, I ask You O Allaah, as You are -The One, The Only, *As-Samad*[32], The One who begets not, nor was He begotten and there is none like unto Him- that You forgive me my sins for verily You are The Oft-Forgiving, Most-Merciful.'

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32 The Self-Sufficient Master, Possessor of perfect attributes whom all of creation turn to in all their needs.

(64)

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنَّ لَكَ الْحَمْدُ لاَ إِلَهَ إِلاَّ أَنْتَ وَحْدَكَ لاَ شَرِيكَ لَكَ الْمَنَّانُ يَا بَدِيعَ السَّمَوَاتِ وَالأَرْضِ يَاذَا الْجَلاَلِ وَالإِكْرَامِ يَاحَيُّ يَاقَيُّومُ إِنِّي أَسْأَلُكَ الْجَنَّةَ وأَعُوْذُ بِكَ مِنَ النَّارِ.

'O Allaah, I ask You as unto You is all praise, none has the right to be worshipped except You, alone, without partner. You are the Benefactor. O Originator of the heavens and the Earth, O

Possessor of majesty and honour, O Ever Living, O Self-Subsisting and Supporter of all, verily I ask You for Paradise and I take refuge with You from the Fire.'

(65)

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِأَنِّي أَشْهَدُ أَنَّكَ أَنْتَ اللَّهُ لاَ إِلَهَ إِلاَّ أَنْتَ الأَحَدُ الصَّمَدُ الَّذِي لَمْ يَلِدْ وَلَمْ يُولَدْ وَلَمْ يَكُنْ لَهُ كُفُواً أَحَدٌ.

'O Allaah, I ask You, as I bear witness that You are Allaah, none has the right to be worshipped except You, The One, *As-*

Samad[33] Who begets not nor was He begotten and there is none like unto Him.'

25. Remembrance after salaam

(66)

أَسْتَغْفِرُ اللَّهَ. (ثلاثاً)

اللَّهُمَّ أَنْتَ السَّلامُ ومِنْكَ السَّلامُ تَبَارَكْتَ يَاذَا الجَلالِ وَالإِكْرَامِ.

'I ask Allaah for forgiveness.' (three times)

'O Allaah, You are *As-Salaam*[34] and from

33 See previous footnote.

34 *As-Salaam*: The One Who is free from all defects and deficiencies.

You is all peace, blessed are You, O Possessor of majesty and honour.'

(67)

لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَ شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، اللَّهُمَّ لاَ مَانِعَ لِمَا أَعْطَيْتَ ، وَلاَ مُعْطِيَ لِمَا مَنَعْتَ ، وَلاَ يَنْفَعُ ذَا الْجَدِّ مِنْكَ الجَدُّ.

'None has the right to be worshipped except Allaah, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent. O

Allaah, none can prevent what You have willed to bestow and none can bestow what You have willed to prevent, and no wealth or majesty can benefit anyone, as from You is all wealth and majesty.'

(68)

لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَشَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. لاَ حَوْلَ وَلاَ قُوَّةَ إِلاَّ بِاللَّهِ ، لاَ إِلَهَ إِلاَّ اللَّهُ ، وَلاَ نَعْبُدُ إِلاَّ إِيَّاهُ ، لَهُ النِّعْمَةُ وَلَهُ الْفَضْلُ وَلَهُ الثَّنَاءُ الْحَسَنُ ، لاَ إِلَهَ إِلاَّ اللَّهُ مُخْلِصِينَ لَهُ

الدِّينَ وَلَوْ كَرِهَ الْكَافِرُونَ.

'None has the right to be worshipped except Allaah, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent. There is no might nor power except with Allaah, none has the right to be worshipped except Allaah and we worship none except Him. For Him is all favour, grace, and glorious praise. None has the right to be worshipped except Allaah and we are sincere in faith and devotion to Him although the disbelievers detest it.'

(69)

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَاللَّهُ

أَكْبَرُ. (ثلاثا و ثلاثين)

لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَشَرِيكَ لَهُ ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

'How perfect Allaah is, all praise is for Allaah, and Allaah is the greatest.' (thirty-three times)

'None has the right to be worshipped except Allaah, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent.'

(70)

The following three chapters should be

recited once after Thuhr, 'Asr and 'Eshaa` prayers and thrice after Fajr and Maghrib.

﴿ قُلْ هُوَ اللَّهُ أَحَدٌ... ﴾

[Al-Ikhlaas]

﴿ قُلْ أَعُوْذُ بِرَبِّ الْفَلَقِ... ﴾

[Al-Falaq]

﴿ قُلْ أَعُوْذُ بِرَبِّ النَّاسِ... ﴾

[An-Naas]

(71)

It is also from the sunnah to recite the verse of the Footstool(Aayat-ul-Kursiyy) after each prayer:

﴿ اللَّهُ لا إِلَهَ إلا هُوَ الْحَيُّ الْقَيُّومُ لا تَأْخُذُهُ سِنَةٌ وَلاَ نَوْمٌ... ﴾

[Al-Baqarah:255]

(72)

لاَ إِلَهَ إلاَّ اللَّهُ وَحْدَهُ لاَشَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ

وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. (عشر مرات بعد المغرب و الصبح)

'None has the right to be worshipped except Allaah, alone, without partner, to Him belongs all sovereignty and praise, He gives life and causes death and He is over all things omnipotent.'
(ten times after the maghrib and fajr prayers)

(73)

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْماً نَافِعاً وَرِزْقاً طَيِّباً ، وَعَمَلاً مُتَقَبَّلاً. (بعد السلام من صلاة الفجر)

'O Allaah, I ask You for knowledge which

is beneficial and sustenance which is good, and deeds which are acceptable.'

(To be said after giving salaam for the fajr prayer)



26. Supplication for seeking guidance in forming a decision or choosing the proper course...etc (Al-Istikhaarah)

(74)

On the authority of Jaabir Ibn 'Abdullaah ﷺ, he said: 'The Prophet ﷺ would instruct us to pray for guidance in all of our concerns, just as he would teach us a chapter from the Qur`aan. He ﷺ would say 'If any of you intends to undertake a matter then let him pray two supererogatory units (two rak'ah naafilah) of prayer and after which he should supplicate:

اللَّهُمَّ إِنِّي أَسْتَخِيرُكَ بِعِلْمِكَ ،

وَأَسْتَقْدِرُكَ بِقُدْرَتِـكَ، وَأَسْأَلُكَ مِنْ فَضْلِكَ الْعَظِيمِ فَإِنَّكَ تَقْدِرُ وَلاَ أَقْدِرُ، وَتَعْلَمُ وَلاَ أَعْلَمُ، وَأَنْتَ عَلاَّمُ الْغُيُوبِ، اللَّهُمَّ إِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الأَمْرَ -و يسمّي حاجته- خَيْرٌ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ أَمْرِي فَاقْدِرْهُ لِي وَيَسِّرْهُ لِي ثُمَّ بَارِكْ لِي فِيهِ، وَإِنْ كُنْتَ تَعْلَمُ أَنَّ هَذَا الأَمْرَ شَرٌّ لِي فِي دِينِي وَمَعَاشِي وَعَاقِبَةِ

أَمْرِي فَاصْرِفْهُ عَنِّي وَاصْرِفْنِي عَنْهُ وَاقْدِرْ لِيَ الْخَيْرَ حَيْثُ كَانَ ثُمَّ أَرْضِنِي بِهِ.

'O Allaah, I seek Your counsel by Your knowledge and by Your power I seek strength and I ask You from Your immense favour, for verily You are able while I am not and verily You know while I do not and You are the Knower of the unseen. O Allaah, if You know this affair *-and here he mentions his need-* to be good for me in relation to my religion, my life, and end, then decree and facilitate it for me, and bless me with it, and if You know this affair to be ill for me towards my religion, my life, and end, then remove

it from me and remove me from it, and decree for me what is good wherever it be and make me satisfied with such. '

One who seeks guidance from his Creator and consults his fellow believers and then remains firm in his resolve does not regret, for Allaah has said :

﴿ وَ شَاوِرْهُمْ فِي الأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللهِ ﴾

'...and consult them in the affair. Then when you have taken a decision, put your trust in Allaah...'[35]

27. Remembrance said in the

35 Chapter: 3, Verse: 159

morning and evening[36]

(75)

In the evening :

أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ وَالْحَمْدُ لِلَّهِ لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لا شَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، رَبِّ أَسْأَلُكَ خَيْرَ مَا فِي

36 (الصَّبَاح) translated *morning*: after Fajr prayer until the sun rises, (المَسَاء) translated *evening*: after 'Asr prayer until the sunsets, however some scholars say: after the sunsets and onwards.

هَذِهِ اللَّيْلَةِ ، وَخَيْرَ مَا بَعْدَهَا ، وَأَعُوذُ بِكَ مِنْ شَرِّ هَذِهِ اللَّيْلَةِ وشَرِّ مَا بَعْدَهَا ، رَبِّ أَعُوذُ بِكَ مِنَ الْكَسَلِ وسُوءِ الكِبَرِ ، رَبِّ أَعُوذُ بِكَ مِنْ عَذَابٍ فِي النَّارِ وَعَذَابٍ فِي الْقَبْرِ.

'We have reached the evening and at this very time unto Allaah belongs all sovereignty, and all praise is for Allaah. None has the right to be worshipped except Allaah, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent. My Lord, I ask You for the good of this night

and the good of what follows it and I take refuge in You from the evil of this night and the evil of what follows it. My Lord, I take refuge in You from laziness and senility. My Lord, I take refuge in You from torment in the Fire and punishment in the grave.'

...likewise, one says in the morning :

أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ ...

'We have reached the morning and at this very time unto Allaah belongs all sovereignty...'

(76)

اللَّهُمَّ بِكَ أَصْبَحْنَا وَبِكَ أَمْسَيْنَا ،

وَبِكَ نَحْيَا وَبِكَ نَمُوتُ ، وَإِلَيْكَ النُّشُوْرُ.

'O Allaah, by your leave we have reached the morning and by Your leave we have reached the evening, by Your leave we live and die and unto You is our resurrection.'

In the evening:

اللَّهُمَّ بِكَ أَمْسَيْنَا ،وَبِكَ أَصْبَحْنَا ، وَبِكَ نَحْيَا وَبِكَ نَمُوتُ ، وَإِلَيْكَ الْمَصِيرُ.

'O Allaah, by Your leave we have reached

the evening and by Your leave we have reached the morning, by Your leave we live and die and unto You is our return.'

(77)

اللَّهُـمَّ أَنْـتَ رَبِّـي لاَ إِلَـهَ إِلاَّ أَنْـتَ خَلَقْتَنِي وَأَنَا عَبْدُكَ ، وَأَنَا عَلَى عَهْدِكَ وَوَعْدِكَ مَا اسْتَطَعْتُ أَعُـوْذُ بِـكَ مِـنْ شَرِّ مَا صَنَعْـتُ ، أَبُـوءُ لَـكَ بِنِعْمَتِـكَ عَلَيَّ ، وَأَبُوءُ بِذَنْبِي ، فَاغْفِرْ لِـي فَإِنَّـهُ لاَيَغْفِرُ الذُّنُوبَ إِلاَّ أَنْتَ.

'O Allaah, You are my Lord, none has the

right to be worshipped except You, You created me and I am Your servant and I abide to Your covenant and promise as best I can, I take refuge in You from the evil of which I have committed. I acknowledge Your favour upon me and I acknowledge my sin, so forgive me, for verily none can forgive sin except You.'

(78)

اللَّهُمَّ إِنِّي أَصْبَحْتُ أُشْهِدُكَ ، وَأُشْهِدُ
حَمَلَةَ عَرْشِكَ ، وَمَلائِكَتَكَ ، وَجَمِيعَ
خَلْقِكَ ، أَنَّكَ أَنْتَ اللَّهُ لاَ إِلَهَ إِلاَّ
أَنْتَ ، وَحْدَكَ لاَشَرِيكَ لَكَ ، وأَنَّ

مُحَمَّداً عَبْدُكَ وَرَسُولُكَ. (أربع مرات حين يصبح أو يمسي)

'O Allaah, verily I have reached the morning and call on You, the bearers of Your throne, Your angels, and all of Your creation to witness that You are Allaah, none has the right to be worshipped except You, alone, without partner and that Muhammad is Your Servant and Messenger.' (four times in the morning and evening.)[37]

37 For the evening, one reads أَمْسَيْتُ instead of أَصْبَحْتُ.

(79)

اللَّهُـمَّ مَـا أَصْبَـحَ بِـي مِـنْ نِعْمَـةٍ ، أَوْ بِـأَحَدٍ مِـنْ خَلْقِـكَ ، فَمِنْـكَ وَحْـدَكَ لاَشَـرِيكَ لَـكَ ، فَلَـكَ الْحَمْـدُ وَلَـكَ الشُّكْرُ.

'O Allaah, what blessing I or any of Your creation have risen upon, is from You alone, without partner, so for You is all praise and unto You all thanks.'

...whoever says this in the morning has indeed offered his day's thanks and

whoever says this in the evening[38] has indeed offered his night's thanks.

(80)

اللَّهُمَّ عَافِنِي فِي بَدَنِي ، اللَّهُمَّ عَافِنِي فِي سَمْعِي ، اللَّهُمَّ عَافِنِي فِي بَصَرِي ، لاَ إِلَهَ إِلاَّ أَنْتَ. (ثلاثا)

اللَّهُمَّ إِنِّي أَعُوْذُ بِكَ مِنَ الْكُفْرِ ، وَالْفَقْرِ ، وأَعُوْذُ بِكَ مِنْ عَذَابِ

38 For the evening, one reads أَمْسَى instead of أَصْبَحَ .

الْقَبْرِ ، لاَ إِلَهَ إِلاَّ أَنْتَ. (ثلاثا)

'O Allaah, grant my body health, O Allaah, grant my hearing health, O Allaah, grant my sight health. None has the right to be worshipped except You.' (three times)

'O Allaah, I take refuge with You from disbelief and poverty, and I take refuge with You from the punishment of the grave. None has the right to be worshipped except You.' (three times)

(81)

حَسْبِيَ اللَّهُ لاَ إِلَهَ إِلاَّ هُوَ عَلَيْهِ تَوَكَّلْتُ وَهُوَ رَبُّ الْعَرْشِ الْعَظِيمِ. (سبع مرات

حين يصبح و يمسي)

'Allaah is Sufficient for me, none has the right to be worshipped except Him, upon Him I rely and He is Lord of the exalted throne.' (Seven times morning and evening.)

(82)

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّـاتِ مِـنْ شَـرِّ مَا خَلَقَ. (ثلاثا إذا أمسى)

'I take refuge in Allaah's perfect words from the evil He has created.' (three times)

(83)

اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَفْوَ وَالْعَافِيَـةَ فِـي

الدُّنْيَا وَالآخِـرَةِ ، اللَّهُـمَّ إِنِّـي أَسْـأَلُكَ
الْعَفْـوَ وَالْعَافِيَـةَ فِـي دِينِـي ، وَدُنْيَــايَ
وَأَهْلِــي ، وَمَــالِي ، اللَّهُــمَّ اسْــتُرْ
عَوْرَاتِـي ، وَآمِــنْ رَوْعَــاتِي ، اللَّهُــمَّ
احْفَظْنِي مِنْ بَيْنِ يَدَيَّ ، وَمِنْ خَلْفِي ،
وَعَـنْ يَمِينِـي ، وَعَـنْ شِـمَالِي ، وَمِـنْ
فَوْقِي ، وَأَعُوْذُ بِعَظَمَتِكَ أَنْ أُغْتَالَ مِنْ
تَحْتِي.

'O Allaah, I ask You for pardon and well-being in this life and the next. O Allaah, I

ask You for pardon and well-being in my religious and worldly affairs, and my family and my wealth. O Allaah, veil my weaknesses and set at ease my dismay. O Allaah, preserve me from the front and from behind and on my right and on my left and from above, and I take refuge with You lest I be swallowed up by the earth.'

(84)

اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ فَاطِرَ السَّمَوَاتِ وَالأَرْضِ رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ، أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ أَنْتَ أَعُوْذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ

الشَّيْطَانِ وَشِرْكِهِ، وَأَنْ أَقْتَرِفَ عَلَى
نَفْسِي سُوءاً أَوْ أَجُرَّهُ إِلَى مُسْلِمٍ.

'O Allaah, Knower of the unseen and the seen, Creator of the heavens and the Earth, Lord and Sovereign of all things, I bear witness that none has the right to be worshipped except You. I take refuge in You from the evil of my soul and from the evil and *shirk*[39] of the devil, and from committing wrong against my soul or

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39 *Shirk*: To associate others with Allaah in those things which are specific to Him. This can occur in (1) belief, e.g. to believe that other than Allaah has the power to benefit or harm, (2) speech, e.g. to swear by other than Allaah and (3) action, e.g. to bow or prostrate to other than Allaah.

bringing such upon another Muslim.'

(85)

بِسْمِ اللَّهِ الَّذِي لاَيَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الأَرْضِ وَلاَ فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ. (ثلاثاً)

'In the name of Allaah with whose name nothing is harmed on earth nor in the heavens and He is The All-Seeing, The All-Knowing.' (three times)

(86)

رَضِيتُ بِاللَّهِ ربّاً وَبِالإِسْلامِ دِيناً

وَبِمُحَمَّدٍ ﷺ نَبِيًّا. (ثلاثاً)

'I am pleased with Allaah as a Lord, and Islaam as a religion and Muhammad as a Prophet.' (three times)

(87)

سُبْحَانَ اللَّهِ وبِحَمْدِهِ عَدَدَ خَلْقِهِ وَرِضَا نَفْسِهِ وَزِنَةَ عَرْشِهِ وَمِدَادَ كَلِمَاتِهِ. (ثلاثاً)

'How perfect Allaah is and I praise Him by the number of His creation and His pleasure, and by the weight of His throne, and the ink of His words.' (three times)

(88)

سُبْحَانَ اللَّهِ وبِحَمْدِهِ. (مائة مرة)

'How perfect Allaah is and I praise Him.' (one hundred times)

(89)

يَـاحَيُّ يَـاقَيُّومُ بِرَحْمَتِـكَ أَسْـتَغِيثُ أَصْلِحْ لِي شَأْنِي كُلَّهُ وَلاَ تَكِلْنِي إِلَـى نَفْسِي طَرْفَةَ عَيْنٍ.

'O Ever Living, O Self-Subsisting and Supporter of all, by Your mercy I seek assistance, rectify for me all of my affairs and do not leave me to myself, even for the blink of an eye.'

(90)

لاَإِلَهَ إِلاَّ اللَّه وَحْدَهُ لاَشَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ. (مائة مرة)

'None has the right to be worshipped except Allaah, alone, without partner, to Him belongs all sovereignty and praise, and He is over all things omnipotent.' (one hundred times every day)

(91)

أَصْبَحْنَا وَأَصْبَحَ الْمُلْكُ لِلَّهِ رَبِّ الْعَالَمِينَ، اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذَا

الْيَــوْمِ ، فَتْحَــهُ ، وَنَصْــرَهُ ، وَنُــورَهُ

وَبَرَكَتَهُ ، وَهُدَاهُ ، وَأَعُوذُ بِكَ مِنْ شَرِّ

مَا فِيهِ وَشَرِّ مَا بَعْدَهُ.

'We have reached the morning and at this very time all sovereignty belongs to Allaah, Lord of the worlds. O Allaah, I ask You for the good of this day, its triumphs and its victories, its light and its blessings and its guidance, and I take refuge in You from the evil of this day and the evil that follows it.'

(and likewise in the evening)[40]

40 For the evening, the supplication is read as follows:

⇒

(92)

The Messenger of Allaah ﷺ said: 'Whoever says in the morning:

لاَإِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَشَرِيكَ لَهُ. لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

'None has the right to be worshipped

أَمْسَيْنَا وَأَمْسَى الْمُلْكُ لِلَّهِ رَبِّ العَالَمِينَ ، اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ هَذِهِ اللَّيْلَةِ ، فَتْحَهَا ، وَنَصْرَهَا ، وَنُورَهَا وَبَرَكَتَهَا ، وَهُدَاهَا ، وَأَعُوذُ بِكَ مِنْ شَرِّ مَا فِيهَا وَشَرِّ مَا بَعْدَهَا.

except Allaah, alone, without partner, to Him belongs all sovereignty and praise and He is over all things omnipotent.'

...has indeed gained the reward of freeing a slave from the children of Ismaa`eel, and ten of his sins are wiped away and he is raised ten degrees, and he has found a safe retreat from the devil until evening. Similarly, if he says it at evening time, he will be protected until the morning.'

(93)

أَصْبَحْنَا عَلَى فِطْرَةِ الإِسْلامِ، وَعَلَى كَلِمَةِ الإِخْلاصِ، وَعَلَى دِينِ نَبِيِّنَا مُحَمَّدٍ ﷺ وَعَلَى مِلَّةِ أَبِينَا إِبْرَاهِيمَ

حَنِيفـاً مُسْـلِماً وَمَـا كَـانَ مِـنَ الْمُشْرِكِينَ.

'We rise upon the *fitrah*[41] of Islaam, and the word of pure faith[42], and upon the religion of our Prophet Muhammad and the religion of our forefather Ibraheem, who was a Muslim and of true faith and was not of those who associate others with Allaah.'[43]

(94)

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41 i.e. the religion of Islaam, the way of Ibraheem ﷺ.

42 i.e. the Shahaadah.

43 For the evening, one reads أَمْسَيْنَا instead of أَصْبَحْنَا.

'Abdullaah Ibn Khubaib ﷺ said: 'The Messenger of Allaah ﷺ said to me 'Recite!' I replied ' O Messenger of Allaah, what shall I recite?' he said 'Recite :

﴿ قُلْ هُوَ اللَّهُ أَحَدٌ... ﴾

[Al-Ikhlaas]

﴿ قُلْ أَعُوْذُ بِرَبِّ الْفَلَقِ... ﴾

[Al-Falaq]

﴿ قُلْ أَعُوْذُ بِرَبِّ النَّاسِ... ﴾

[An-Naas]

...in the evening and the morning three times for it will suffice you of all else.'

28. Remembrance before sleeping

(95)

'*When retiring to his bed every night, the Prophet ﷺ would hold his palms together, spit*[44] *in them, recite the last three chapters*[45] *of the Qur`aan and then wipe over his entire body as much as possible with his hands, beginning with his head and face and then all parts of the body, he would do this three times.*'

(96)

The Prophet ﷺ also said: 'When you are

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44 A form of spitting comprising mainly of air with little spittle.

45 Chapters Al-Ikhlaas, Al-Falaq and An-Naas.

about to sleep recite aayat-ul-kursiyy[46] *till the end of the verse for there will remain over you a protection from Allaah and no devil will draw near to you until morning.'*

(97)

The Prophet ﷺ also said: 'Whoever recites the last two verses of Suurah Al-Baqarah at night, those two verses shall be sufficient for him[47]*.'*

﴿ ءَامَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ... ﴾ -[Al-Baqarah: 285 286]

46 The verse of the foot-stool, chapter 2:255.

47 i.e. protect him from all that can cause him harm.

(98)

'If one of you rises from his bed and then returns to it he should dust it with the edge of his garment three times for he does not know what has occurred in his absence and when he lies down he should supplicate:

بِاسْمِكَ رَبِّي وَضَعْتُ جَنْبِي وَبِكَ أَرْفَعُهُ فَإِنْ أَمْسَكْتَ نَفْسِي فَارْحَمْهَا وَإِنْ أَرْسَلْتَهَا فَاحْفَظْهَا بِمَا تَحْفَظُ بِهِ عِبَادَكَ الصَّالِحِينَ.

'In Your name my Lord, I lie down and in Your name I rise, so if You should take my soul then have mercy upon it, and if

You should return my soul then protect it in the manner You do so with Your righteous servants.'

(99)

اللَّهُمَّ إِنَّكَ خَلَقْتَ نَفْسِي وَأَنْتَ تَوَفَّاهَا لَكَ مَمَاتُهَا وَمَحْيَاهَا إِنْ أَحْيَيْتَهَا فَاحْفَظْهَا، وَإِنْ أَمَتَّهَا فَاغْفِرْ لَهَا. اللَّهُمَّ إِنِّي أَسْأَلُكَ الْعَافِيَةَ.

'O Allaah, verily You have created my soul and You shall take it's life, to You belongs it's life and death. If You should keep my soul alive then protect it, and if You should take it's life then forgive it. O Allaah, I ask You to grant me good

health.'

(100)

The Prophet ﷺ would place his right hand under his cheek when about to sleep and supplicate:

اللَّهُـــمَّ قِنِـــي عَذَابَـــكَ يَـــوْمَ تَبْعَـــثُ عِبَادَكَ. (ثلاثاً)

'O Allaah, protect me from Your punishment on the day Your servants are resurrected.' (three times)

(101)

بِاسْمِكَ اللَّهُمَّ أَمُوتُ وَأَحْيَا.

'In Your name O Allaah, I live and die.'

(102)

'Shall I not direct you both[48] to something better than a servant? When you go to bed say:

سُبْحَانَ اللّٰهِ. (ثلاثاً و ثلاثين)

'How Perfect Allaah is.' (thirty-three times)

الْحَمْدُ لِلّٰهِ. (ثلاثاً و ثلاثين)

'All praise is for Allaah.' (thirty-three times)

اللّٰهُ أَكْبَرُ. (أربعاً و ثلاثين)

48 The Prophet ﷺ was addressing 'Ali and Faatimah -may Allaah be pleased with them- when they approached him for a servant.

'Allaah is the greatest.' (thirty-four times)

...for that is indeed better for you both than a servant.'

(103)

اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ، وَرَبَّ الْعَرْشِ الْعَظِيمِ، رَبَّنَا وَرَبَّ كُلِّ شَيْءٍ، فَالِقَ الْحَبِّ وَالنَّوَى وَمُنَزِّلَ التَّوْرَاةِ وَالإِنْجِيلِ، وَالْفُرْقَانِ، أَعُوذُ بِكَ مِنْ شَرِّ كُلِّ شَيْءٍ أَنْتَ آخِذٌ بِنَاصِيَتِهِ. اللَّهُمَّ أَنْتَ الأَوَّلُ فَلَيْسَ

قَبْلَكَ شَيْءٌ، وَأَنْتَ الآخِرُ فَلَيْسَ
بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ
فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ
دُونَكَ شَيْءٌ. اِقْضِ عَنَّا الدَّيْنَ وَأَغْنِنَا
مِنَ الْفَقْرِ.

'O Allaah, Lord of the seven heavens and the exalted throne, our Lord and Lord of all things, Splitter of the seed and the date stone, Revealer of the *Towraah*[49], the *Injeel*[50] and the *Furqaan*[51], I take refuge in

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49 The book revealed to Muusa عليه السلام
50 The book revealed to 'Eesa عليه السلام

You from the evil of all things You shall seize by the forelock[52]. O Allaah, You are The First so there is nothing before You and You are The Last so there is nothing after You. You are *Ath-THaahir*[53] so there is nothing above You and You are *Al-Baatin*[54] so there is nothing closer than

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51 One of the many names of the Qur'aan, means: The Criterion which distinguishes between truth and falsehood.

52 i.e. You have total mastery over.

53 *Ath-Thaahir*: Indicates the greatness of His attributes and the insignificance of every single creation in respect to His greatness and Highness, for He is above all of His creation as regards His essence and attributes.

54 *Al-Baatin*: Indicates His awareness and knowledge of all secrets, of that which is in the hearts and the most intimate of things just as it indicates His closeness and nearness to all in a manner which befits His majesty.

You. Settle our debt for us and spare us from poverty.'

(104)

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا، وَكَفَانَا وَآوَانَا فَكَمْ مِمَّنْ لاَ كَافِيَ لَهُ وَلاَ مُؤْوِيَ.

'All praise is for Allaah, Who fed us and gave us drink, and Who is sufficient for us and has sheltered us, for how many have none to suffice them or shelter them.'

(105)

اللَّهُمَّ عَالِمَ الْغَيْبِ وَالشَّهَادَةِ فَاطِرَ

السَّمَوَاتِ وَالأَرْضِ رَبَّ كُلِّ شَيْءٍ وَمَلِيكَهُ ، أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ أَنْتَ أَعُوْذُ بِكَ مِنْ شَرِّ نَفْسِي وَمِنْ شَرِّ الشَّيْطَانِ وَشِرْكِهِ ، وَأَنْ أَقْتَرِفَ عَلَى نَفْسِي سُوءاً أَوْ أَجُرَّهُ إِلَى مُسْلِمٍ.

'O Allaah, Knower of the seen and the unseen, Creator of the heavens and the earth, Lord and Sovereign of all things I bear witness that none has the right to be worshipped except You. I take refuge in You from the evil of my soul and from the

evil and *shirk*[55] of the devil, and from committing wrong against my soul or bringing such upon another Muslim.'

(106)

'*The Prophet* ﷺ *never used to sleep until he had recited Suurah As-Sajdah and Suurah Al-Mulk*[56].'

(107)

'*If you take to your bed, then perform ablution, lie on your right side and then supplicate:*

اللَّهُـــمَّ أَسْـــلَمْتُ نَفْسِـــي إِلَيْـــكَ ،

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55 See footnote #39.

56 Chapters 32 & 67.

وَفَوَّضْتُ أَمرِي إِلَيْكَ، وَوَجَّهْتُ وَجْهِي إِلَيْكَ، وَأَلْجَأْتُ ظَهْرِي إِلَيْكَ، رَغْبَةً وَرَهْبَةً إِلَيْكَ لاَ مَلْجَأَ وَلاَ مَنْجَا مِنْكَ إِلاَّ إِلَيْكَ، آمَنْتُ بِكِتَابِكَ الَّذِي أَنْزَلْتَ وَبِنَبِيِّكَ الَّذِي أَرْسَلْتَ.

'O Allaah, I submit my soul unto You, and I entrust my affair unto You, and I turn my face towards You, and I totally rely on You, in hope and fear of You. Verily there is no refuge nor safe haven from You except with You. I believe in

Your Book which You have revealed and in Your Prophet whom You have sent.'

...If you then die, you will die upon the fitrah[57]*.'*

29. Supplication when turning over during the night

(108)

'Aaishah رضي الله عنها *narrated that the Messenger of Allaah* ﷺ *used to say at night if he turned during sleep:*

لاَإِلَـهَ إِلاَّ اللَّـهُ الْوَاحِـدُ الْقَهَّـــارُ ، رَبُّ
السَّمَوَاتِ وَالأَرْضِ وَمَا بَيْنَهُمَا العَزِيزُ

57 See footnote #41.

الْغَفَّارُ.

'None has the right to be worshipped except Allaah, The One, *Al-Qahhaar*[58]. Lord of the heavens and the Earth and all between them, The Exalted in Might, The Oft-Forgiving.'

30. Upon experiencing unrest, fear, apprehensiveness and the like during sleep

(109)

أَعُوْذُ بِكَلِمَاتِ اللّٰهِ التَّامَّاتِ مِنْ غَضَبِهِ

[58] The One Who has subdued all of creation and Whom all of creation are subservient to. All movements occur by His will.

وَعِقَابِهِ، وَشَرِّ عِبَادِهِ وَمِنْ هَمَزَاتِ الشَّيَاطِينِ وَأَنْ يَحْضُرُونِ.

'I take refuge in the perfect words of Allaah from His anger and punishment, and from the evil of His servants, and from the madness and appearance of devils.'

31. Upon seeing a good dream or a bad dream

(110)

'The righteous dream is from Allaah and the bad dream is from the devil, so if anyone sees something which pleases him then he should only relate it to one whom he loves...'

Summary of what to do upon having a bad dream:

- *spit*[59] *on your left three times*
- *Seek refuge in Allaah from shaytaan and the evil of what you saw*
- *Do not relate it to anyone*
- *Turn and sleep on the opposite side to which you were sleeping on previously.*

(111)

- *Get up and pray if you so desire.*

59 See footnote #44.

32. Qunuut Al-Witr[60]

(112)

اللَّهُمَّ اهْدِنِـــي فِيمَـــنْ هَدَيْـتَ وَعَـافِنِي فِيمَنْ عَافَيْتَ وَتَوَلَّنِي فِيمَـــنْ تَوَلَّيْـتَ ، وَبَارِكْ لِي فِيمَا أَعْطَيْـتَ ، وَقِنِـي شَـرَّ مَا قَضَيْتَ ، فَإِنَّكَ تَقْضِي وَلَا يُقْضَـى عَلَيْكَ ، إِنَّهُ لَا يَذِلُّ مَنْ وَالَيْتَ ، [وَلَا يَعِـزُّ مَـنْ عَـادَيْتَ]، تَبَـارَكْتَ رَبَّنَـا

60 Supplication made before or after bowing in the witr prayer.

وَتَعَالَيْتَ.

'O Allaah, guide me along with those whom You have guided, pardon me along with those whom You have pardoned, be an ally to me along with those whom You are an ally to and bless for me that which You have bestowed. Protect me from the evil You have decreed[61] for verily You decree and none can decree over You. For surety, he whom you show allegiance to is never abased and he whom You take as an enemy is never honoured and mighty. O our Lord, Blessed and Exalted are You.'

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61 See footnote #20.

(113)

اللَّهُمَّ إِنِّي أَعُوذُ بِرِضَاكَ مِنْ سَخَطِكَ ، وَبِمُعَافَاتِكَ مِنْ عُقُوبَتِكَ ، وَأَعُوذُ بِكَ مِنْكَ ، لاَ أُحْصِي ثَنَاءً عَلَيْكَ ، أَنْتَ كَمَا أَثْنَيْتَ عَلَى نَفْسِكَ.

'O Allaah, I take refuge within Your pleasure from Your displeasure and within Your pardon from Your punishment, and I take refuge in You from You. I cannot enumerate Your praise. You are as You have praised Yourself.'

(114)

اللَّهُمَّ إِيَّاكَ نَعْبُدُ، وَلَكَ نُصَلِّي وَنَسْجُدُ، وَإِلَيْكَ نَسْعَى وَنَحْفِدُ، نَرْجُو رَحْمَتَكَ، وَنَخْشَى عَذَابَكَ، إِنَّ عَذَابَكَ بِالْكَافِرِينَ مُلْحَقٌ. اللَّهُمَّ إِنَّا نَسْتَعِينُكَ، وَنَسْتَغْفِرُكَ، وَنُثْنِي عَلَيْكَ الْخَيْرَ، وَلاَ نَكْفُرُكَ، وَنُؤْمِنُ بِكَ، وَنَخْضَعُ لَكَ وَنَخْلَعُ مَنْ يَكْفُرُكَ.

‘O Allaah, it is You we worship, and unto You we pray and prostrate, and towards You we hasten and You we serve. We hope for Your mercy and fear Your punishment, verily Your punishment will fall upon the disbelievers. O Allaah, we seek Your aid and ask Your pardon, we praise You with all good and do not disbelieve in You. We believe in You and submit unto You, and we disown and reject those who disbelieve in You.’

33. Remembrance immediately after salaam of the witr prayer

(115)

The Messenger of Allaah ﷺ would recite (the following chapters) during the witr prayer:

﴿ سَبِّحِ اسْمَ رَبِّكَ الأَعْلَى... ﴾

[Al-'Alaa]

﴿ قُلْ يَا أَيُّهَا الْكَافِرُونَ... ﴾

[Al-Kaafiruun]

﴿ قُلْ هُوَ اللَّهُ أَحَدٌ... ﴾

[Al-Ikhlaas]

...after giving salaam he would supplicate three times:

سُبْحَانَ الْمَلِكِ الْقُدُّوسِ. (ثلاثاً)

'How perfect The King, The Holy One is.' (Three Times)

....on the third time he would raise his

voice, elongate it and add:

رَبِّ الْمَلائِكَةِ وَالرُّوحِ.

'Lord of the angels and the *Ruuh*(i.e. Jibraa`eel).'

34. Supplication for anxiety and sorrow

(116)

اللَّهُمَّ إِنِّي عَبْدُكَ ابْنُ عَبْدِكَ ابْنُ أَمَتِكَ نَاصِيَتِي بِيَدِكَ ، مَاضٍ فِيَّ حُكْمُكَ ، عَدْلٌ فِيَّ قَضَاءُكَ أَسْأَلُكَ بِكُلِّ اسْمٍ هُوَ لَكَ سَمَّيْتَ بِهِ نَفْسَكَ أَوْ أَنْزَلْتَهُ

فِي كِتَابِكَ، أَوْ عَلَّمْتَهُ أَحَداً مِنْ خَلْقِكَ أَوِ اسْتَأْثَرْتَ بِهِ فِي عِلْمِ الْغَيْبِ عِنْدَكَ أَنْ تَجْعَلَ الْقُرْآنَ رَبِيعَ قَلْبِي، وَنُورَ صَدْرِي وَجَلاءَ حُزْنِي وَذَهَابَ هَمِّي.

'O Allaah, I am Your servant, son of Your servant, son of Your maidservant, my forelock is in Your hand[62], Your command over me is forever executed and Your decree over me is just. I ask You by every name belonging to You which You

62 See footnote #52.

named Yourself with, or revealed in Your Book, or You taught to any of Your creation, or You have preserved in the knowledge of the unseen with You, that You make the Qur`aan the life of my heart and the light of my breast, and a departure for my sorrow and a release for my anxiety.'

(117)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ، وَالْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ وَالْجُبْنِ، وَضَلْعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ.

'O Allaah, I take refuge in You from

anxiety and sorrow, weakness and laziness, miserliness and cowardice, the burden of debts and from being over powered by men.'

35. Supplication for one in distress

(118)

لاَ إِلَهَ إِلاَّ اللَّهُ الْعَظِيمُ الْحَلِيمُ ، لاَ إِلَهَ إِلاَّ اللَّهُ رَبُّ الْعَرْشِ الْعَظِيمِ ، لاَ إِلَهَ إِلاَّ اللَّهُ رَبُّ السَّمَوَاتِ وَرَبُّ الأَرْضِ وَرَبُّ الْعَرْشِ الْكَرِيمِ.

'None has the right to be worshipped except Allaah

Forbearing. None has the right to be worshipped except Allaah, Lord of the magnificent throne. None has the right to be worshipped except Allaah, Lord of the heavens, Lord of the Earth and Lord of the noble throne.'

(119)

اللَّهُمَّ رَحْمَتَكَ أَرْجُو فَلا تَكِلْنِي إِلَى نَفْسِي طَرْفَةَ عَيْنٍ وَأَصْلِحْ لِي شَأْنِي كُلَّهُ ، لاَ إِلَهَ إِلاَّ أَنْتَ.

'O Allaah, it is Your mercy that I hope for, so do not leave me in charge of my affairs even for a blink of an eye and rectify for me all of my affairs. None has the right to be worshipped except You.'

(120)

لاَ إِلَهَ إِلاَّ أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ.

'None has the right to be worshipped except You. How perfect You are, verily I was among the wrong-doers.'

(121)

اللَّهُ اللَّهُ رَبِّ لاَ أُشْرِكُ بِهِ شَيْئاً.

'Allaah, Allaah is my Lord, I do not associate anything with Him.'

36. Upon encountering an enemy or those of authority

(122)

اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ.

'O Allaah, we place You before them and we take refuge in You from their evil.'

(123)

اللَّهُمَّ أَنْتَ عَضُدِي، وَأَنْتَ نَصِيرِي، بِكَ أَجُولُ وَبِكَ أَصُولُ وَبِكَ أُقَاتِلُ.

'O Allaah, You are my supporter and You are my helper, by You I move and by You I attack and by You I battle.'

(124)

حَسْبُنَا اللّهُ وَنِعْمَ الْوَكِيلُ.

'Allaah is sufficient for us, and how fine a trustee (He is).'

37. Supplication for one afflicted with doubt in his faith

(125)

- *He should seek refuge in Allaah*
- *He should renounce that which is causing such doubt.*

(126)

- *He should say:*

آمَنْتُ بِاللَّهِ وَرُسُلِهِ.

'I have believed in Allaah and His Messengers.'

(127)

- *He should also recite the following verse:*

﴿هُوَ الأَوَّلُ، وَالآخِرُ، وَالظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ﴾.

'He is The First and The Last, *Ath-*

THaahir and *Al-Baatin*[63] and He knows well all things.'

38. Settling a debt

(128)

اللَّهُمَّ اكْفِنِي بِحَلالِكَ عَنْ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ.

'O Allaah, make what is lawful enough for me, as opposed to what is unlawful, and spare me by Your grace, of need of others.'

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63 See footnotes #53 & #54.

(129)

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْهَمِّ وَالْحُزْنِ، وَالْعَجْزِ وَالْكَسَلِ وَالْبُخْلِ وَالْجُبْنِ، وَضَلَعِ الدَّيْنِ وَغَلَبَةِ الرِّجَالِ.

'O Allaah, I take refuge in You from anxiety and sorrow, weakness and laziness, miserliness and cowardice, the burden of debts and from being over powered by men.'

39. Supplication for one afflicted by whisperings in prayer or recitation

(130)

'Uthmaan Ibn Al-'Aas ﷺ *narrated: I said ' O Messenger of Allaah, verily the devil comes between me and my prayer and recitation making me confused' The Messenger of Allaah* ﷺ *replied ' That is a devil called Khanzab, so if you sense his presence then seek refuge in Allaah from him and spit*[64] *on your left side three times.'*

64 See footnote #44.

40. Supplication for one whose affairs have become difficult

(131)

اللّهُـمَّ لاَسَـهْلَ إلاَّ مَـا جَعَلْتَـهُ سَـهْلاً وَأَنْتَ تَجْعَلُ الْحَزْنَ إذَا شِئْتَ سَهْلاً.

'O Allaah, there is no ease except in that which You have made easy, and You make the difficulty, if You wish, easy.'

41. Upon committing a sin

(132)

'*Any servant who commits a sin and as a result, performs ablution, prays two units of prayer(i.e. two rak'ats) and then seeks Allaah's forgiveness, Allaah would forgive him.*'

42. Supplications for expelling the devil and his whisperings

(133)

- *Seeking refuge from him.*

(134)

- *The Aadhaan(call to prayer).*

(135)

- *Recitation of the Qur`aan and the authentic texts of remembrance and supplications*[65].

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65 e.g. *'Do not make your homes like the graveyards, indeed the devils flee from the house in which suraah Al-Baqarah has been read'* related by Muslim 1/539, also supplications and remembrance for the morning & evening, before sleep, when getting up, entering and leaving the toilet, entering and leaving the mosque, the ⇒

43. Supplication when stricken with a mishap or overtaken by an affair

(136)

'The strong believer is better and more beloved to Allaah, than the weak believer and there is goodness in both. Strive for that which will benefit you, seek help from Allaah and do not despair[66]. If a mishap should happen to befall you then do not say ' If only I had acted...such and such

recitation of Aayah Al-Kursiyy and the last two verses of suraah Al-Baqarah before sleeping, the Aadhaan...etc.

66 i.e. strive to be obedient to Allaah and to yearn for that which is with Him, seek assistance from Allaah in this striving, do not despair or become lazy in seeking His obedience and assistance.

would have happened'. Rather, say:

قَدَّرَ اللَّهُ وَمَا شَاءَ فَعَلَ.

'Allaah has decreed and what He wills, He does.'

*...for verily '**If**' lets in the work of the devil.'*

(137)

Indeed Allaah تعـالى *rebukes due to negligence and slackness, but take to determination and caution, and if a matter should overtake you then say:*

حَسْبِيَ اللَّهُ وَنِعْمَ الْوَكِيلُ.

'Allaah is sufficient for me, and how fine a trustee (He is).'

44. Placing children under Allaah's protection

(138)

Ibn 'Abbaas related that the Messenger of Allaah ﷺ used to commend Al-Hasan and Al-Husayn to Allaah's protection, saying:

أُعِيذُكُمَا بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لاَمَّةٍ.

'I commend you two to the protection of Allaah's perfect words from every devil, vermin, and every evil eye.'

45. When visiting the sick

(139)

When the Prophet ﷺ would enter upon a sick person, he would say:

لاَ بَأْسَ طَهُورٌ إِنْ شَاءَ اللَّهُ.

'Never mind, may it(the sickness) be a purification, if Allaah wills.'

(140)

'Any Muslim servant who visits a sick person whose prescribed moment of death has not arrived and supplicates seven times:

أَسْأَلُ اللَّهَ الْعَظِيمَ رَبَّ الْعَرْشِ الْعَظِيمِ

أَنْ يَشْفِيَكَ (سبع مرات).

'I ask Allaah The Supreme, Lord of the magnificent throne to cure you'.

...he (the sick person) will be cured.'

46. Excellence of visiting the sick

(141)

'Alee Ibn Abee Taalib ﷺ related that he heard the Messenger of Allaah ﷺ say: 'If a man calls on his sick Muslim brother, it is as if he walks reaping the fruits of Paradise until he sits, and when he sits he is showered in mercy, and if this was in the morning, seventy thousand angels send prayers upon him until the evening, and if this was in the evening, seventy thousand angels send prayers upon him

until the morning.'

47. Supplication of the sick who have renounced all hope of life

(142)

اللَّهُمَّ اغْفِرْ لِي وَارْحَمْنِي وَأَلْحِقْنِي بِالرَّفِيقِ الأَعْلَى.

'O Allaah, forgive me, have mercy upon me and unite me with the highest companions[67].'

67 Refer to the Qur'aan, chapter 4, verse: 69.

(143)

'Aaishah رضي الله عنها *related that the Prophet* ﷺ *(during his illness in which he passed away) would dip his hands in water and then he would wipe his face and say:*

لاَ إِلَهَ إِلاَّ اللَّهُ إِنَّ لِلْمَوْتِ لَسَكَرَاتٍ.

'None has the right to be worshipped except Allaah, death does indeed contain agony.'

(144)

لاَ إِلَهَ إِلاَّ اللَّهُ وَاللَّهُ أَكْبَرُ، لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ، لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ

لاَشَرِيكَ لَهُ ، لاَ إلَهَ إلاَّ اللَّهُ لَهُ الْمُلْـكُ وَلَهُ الْحَمْـدُ لاَ إلَـهَ إلاَّ اللَّـهُ ولاَحَـوْلَ ولاَقُوَّةَ إلاَّ بِاللَّهِ.

'None has the right to be worshipped except Allaah and Allaah is the greatest. None has the right to be worshipped except Allaah, alone. None has the right to be worshipped except Allaah, alone, without partner. None has the right to be worshipped except Allaah, to Him belongs all sovereignty and praise. None has the right to be worshipped except Allaah and there is no might and no power except with Allaah.'

48. Instruction for the one nearing death[68]

(145)

'He whose last words are:

لاَ إِلَهَ إِلاَّ اللَّه.

'None has the right to be worshipped except Allaah.'

...will enter Paradise.'

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68 i.e. those around the sick should instruct and encourage him to say the shahaadah.

49. Supplication for one afflicted by a calamity

(146)

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ اللَّهُمَّ أْجُرْنِي فِي مُصِيبَتِي وَاخْلُفْ لِي خَيْراً مِنْهَا.

'To Allaah we belong and unto Him is our return. O Allaah, recompense me for my affliction and replace it for me with something better.'

50. When closing the eyes of the deceased

(147)

اللَّهُمَّ اغْفِرْ لِـ - فلان باسمه - وَارْفَعْ

دَرَجَتَهُ فِي الْمَهْدِيِّينَ وَاخْلُفْهُ فِي عَقِبِهِ فِي الْغَابِرِينَ وَاغْفِرْ لَنَا وَلَهُ يَارَبَّ الْعَالَمِينَ وَافْسَحْ لَهُ فِي قَبْرِهِ وَنَوِّرْ لَهُ فِيهِ.

'O Allaah, forgive - *here the name of the deceased is mentioned* - and raise his rank among the rightly guided, and be a successor[69] to whom he has left behind,

69 (خليفة) A successor: one who succeeds another due to the latter's absence or death. This is the correct meaning of the word *Khaleefah*; thus, it is incorrect to believe that Aadam is the khaleefah (*vicegerent*, as is commonly translated) of Allaah on earth because Allaah is

⇒

and forgive us and him O Lord of the worlds. Make spacious his grave and illuminate it for him.'

51. Supplication for the deceased at the funeral prayer

(148)

اللَّهُمَّ اغْفِرْ لَهُ وَارْحَمْهُ، وَعَافِهِ، وَاعْفُ عَنْهُ وَأَكْرِمْ نُزُلَهُ وَوَسِّعْ مُدْخَلَهُ، وَاغْسِلْهُ بِالْمَاءِ وَالثَّلْجِ

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never absent, and will never die. This supplication proves the correct understanding of this term and shows that Allaah succeeds us and guards whom we leave behind when we die or are absent (also refer to supplication #198).

وَالْبَرَدِ ، وَنَقِّهِ مِنَ الْخَطَايَا كَمَا نَقَّيْتَ الثَّوْبَ الأَبْيَضَ مِنَ الدَّنَسِ ، وَأَبْدِلْهُ دَاراً خَيْراً مِنْ دَارِهِ وَأَهْلاً خَيْراً مِنْ أَهْلِهِ وَزَوْجاً خَيْراً مِنْ زَوْجِهِ ، وَأَدْخِلْهُ الْجَنَّةَ ، وَأَعِذْهُ مِنْ عَذَابِ الْقَبْرِ وَعَذَابِ النَّارِ.

'O Allaah, forgive and have mercy upon him, excuse him and pardon him, and make honourable his reception. Expand his entry, and cleanse him with water, snow, and ice, and purify him of sin as a white robe is purified of filth. Exchange

his home for a better home, and his family for a better family, and his spouse for a better spouse. Admit him into the Garden, protect him from the punishment of the grave and the torment of the Fire.'

(149)

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا ، وَغَائِبِنَا ، وَصَغِيرِنَا وَكَبِيرِنَا ، وَذَكَرِنَا وَأُنْثَانَا. اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الإِسْلامِ وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الإِيمَانِ ، اللَّهُمَّ لاَ تَحْرِمْنَا أَجْرَهُ وَلاَ تُضِلَّنَا بَعْدَهُ.

'O Allaah, forgive our living and our dead, those present and those absent, our young and our old, our males and our females. O Allaah, whom amongst us You keep alive, then let such a life be upon Islaam, and whom amongst us You take unto Yourself, then let such a death be upon faith. O Allaah, do not deprive us of his reward and do not let us stray after him.'

(150)

اللَّهُمَّ إِنَّ فُلانَ بْنَ فُلانٍ فِي ذِمَّتِكَ، وَحَبْلِ جِوَارِكَ، فَقِهِ مِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ النَّارِ، وَأَنْتَ أَهْلُ الْوَفَاءِ

وَالْحَقِّ فَاغْفِرْ لَهُ وَارْحَمْهُ إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ.

'O Allaah, so-and-so is under Your care and protection so protect him from the trial of the grave and torment of the Fire. Indeed You are faithful and truthful. Forgive and have mercy upon him, surely You are The Oft-Forgiving, The Most-Merciful.'

(151)

اللَّهُمَّ عَبْدُكَ وَابْنُ أَمَتِكَ احْتَاجَ إِلَى رَحْمَتِكَ، وَأَنْتَ غَنِيٌّ عَنْ عَذَابِهِ، إِنْ

كَـانَ مُحْسِـناً فَـزِدْ فِـي حَسَـنَاتِهِ وَإِنْ كَانَ مُسِيئاً فَتَجَاوَزْ عَنْهُ.

'O Allaah, Your servant and the son of Your maidservant is in need of Your mercy and You are without need of his punishment. If he was righteous then increase his reward and if he was wicked then look over his sins.'

52. Supplication for the advancement of reward during the funeral prayer[70]

(152)

After seeking forgiveness for the deceased, one can say:

اللَّهُمَّ اجْعَلْهُ فَرَطاً وَذُخْراً لِوَالِدَيْهِ ،وَشَفِيعاً مُجَاباً. اللَّهُمَّ ثَقِّلْ بِهِ مَوَازِينَهُمَا وَأَعْظِمْ بِهِ أُجُورَهُمَا ،

70 This supplication is made when the deceased is a baby/child (i.e. one not having reached the age of puberty).

وَأَلْحِقْهُ بِصَالِحِ الْمُؤْمِنِينَ وَاجْعَلْهُ فِي كَفَالَةِ إِبْرَاهِيمَ وَقِهِ بِرَحْمَتِكَ عَذَابَ الْجَحِيمِ.

'O Allaah, make him a preceding reward and a stored treasure for his parents, and an answered intercessor. O Allaah, through him, make heavy their scales and magnify their reward. Unite him with the righteous believers, place him under the care of Ibraaheem, and protect him by Your mercy from the torment of Hell.'

(153)

Al-Hasan used to recite the opening chapter of the Qur`aan(i.e. Al-Faatihah) over the child and then supplicate:

اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطاً ، وَسَلَفاً وَأَجْراً.

'O Allaah, make him a preceding reward, a prepayment and a recompense for us.'

53. Condolence

(154)

إِنَّ لِلَّهِ مَا أَخَذَ ، وَلَهُ مَا أَعْطَى وَكُلُّ شَيْءٍ عِنْدَهُ بِأَجَلٍ مُسَمًّى...فَلْتَصْبِرْ وَلْتَحْتَسِبْ.

'Verily to Allaah, belongs what He took and to Him belongs what He gave, and everything with Him has an appointed

time...and then he ﷺ ordered for her to be patient and hope for Allaah's reward[71].'

...and one can also say:

أَعْظَمَ اللَّهُ أَجْرَكَ وَأَحْسَنَ عَزَاءَكَ وَغَفَرَ لِمَيِّتِكَ.

'May Allaah magnify your reward, make better your solace and forgive your deceased.'[72]

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71 The words (فَلْتَصْبِرْ وَلْتَحْتَسِبْ) are commands in the feminine 3rd person form, so they will need to be changed in respect to whom is being addressed.

72 This is the saying of some of the scholars, not a hadeeth.

54. Placing the deceased in the grave

(155)

بِسْمِ اللّٰهِ وعَلَى سُنَّةِ رَسُولِ اللّٰهِ.

'In the name of Allaah and upon the sunnah of the Messenger of Allaah.'

55. After burying the deceased

(156)

'After the Prophet ﷺ would bury the deceased he would stand by the grave and say: 'Seek forgiveness for your brother and pray that he remains firm, for he is now being questioned'.'

56. Visiting the graves

(157)

السَّلامُ عَلَيْكُمْ أَهْلَ الدِّيَارِ مِنَ الْمُؤْمِنِينَ وَ الْمُسْلِمِينَ وَ إِنَّا إِنْ شَاءَ اللهُ بِكُمْ لَاحِقُونَ نَسْأَلُ اللهَ لَنَا وَلَكُمُ الْعَافِيَةَ.

'Peace be upon you all, O inhabitants of the graves, amongst the believers and the Muslims. Verily we will, Allaah willing, be united with you, we ask Allaah for well-being for us and you.'

57. Prayer said during a wind storm

(158)

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وأَعُوْذُ بِكَ مِنْ شَرِّهَا.

'O Allaah, I ask You for it's goodness and I take refuge with You from it's evil.'

(159)

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا فِيهَا، وَخَيْرَ مَا أُرْسِلَتْ بِهِ وأَعُوْذُ بِكَ مِنْ شَرِّهَا، وَشَرِّ مَا فِيهَا وَشَرِّ مَا

أُرْسِلَتْ بِهِ.

'O Allaah, I ask You for it's goodness, the good within it, and the good it was sent with, and I take refuge with You from it's evil, the evil within it, and from the evil it was sent with.'

58. Supplication upon hearing thunder

(160)

When 'Abdullaah Ibn Az-Zubayr ﷺ used to hear thunder he would stop talking and say:

سُبْحَانَ الَّذِي يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ وَالْمَلائِكَةُ مِنْ خِيفَتِهِ.

‘How perfect He is, (The One) Whom the thunder declares His perfection with His praise, as do the angels out of fear of Him.’

59. Supplication for rain

(161)

اللَّهُمَّ اسْقِنَا غَيْثاً مُغِيثاً مَرِيئاً مُرِيعاً، نَافِعاً غَيْرَ ضَارٍّ، عَاجِلاً غَيْرَ آجِلٍ.

‘O Allaah, send upon us helpful, wholesome and healthy rain, beneficial not harmful rain, now, not later.’

(162)

اللَّهُمَّ أَغِثْنَا ، اللَّهُمَّ أَغِثْنَا ،اللَّهُمَّ أَغِثْنَا.

‘O Allaah, relieve us, O Allaah, relieve us, O Allaah, relieve us.’

(163)

اللَّهُمَّ اسْقِ عِبَادَكَ وَبَهَائِمَكَ، وَانْشُرْ رَحْمَتَكَ وَأَحْيِ بَلَدَكَ الْمَيِّتَ.

‘O Allaah, provide water for Your servants and Your cattle, spread out Your mercy and resurrect Your dead land.’

60. Supplication said when it rains

(164)

اللَّهُمَّ صَيِّباً نَافِعاً.

‘O Allaah, may it be a beneficial rain

cloud.'

61. After rainfall

(165)

مُطِرْنَا بِفَضْلِ اللَّهِ وَرَحْمَتِهِ.

'We have been given rain by the grace and mercy of Allaah.'

62. Asking for clear skies

(166)

اللَّهُمَّ حَوَالَيْنَا وَلاَ عَلَيْنَا اللَّهُمَّ عَلَى الآكَامِ وَالظِّرَابِ، وَبُطُونِ الأَوْدِيَةِ، وَمَنَابِتِ الشَّجَرِ.

'O Allaah, let the rain fall around us and not upon us, O Allaah, (let it fall) on the pastures, hills, valleys and the roots of trees.'

63. Upon sighting the crescent moon

(167)

اللَّهُ أَكْبَرُ ، اللَّهُمَّ أَهِلَّهُ عَلَيْنَا بِالأَمْنِ ، وَالإِيمَانِ وَالسَّلامَةِ وَالإِسْلامِ ، وَالتَّوْفِيقِ لِمَا تُحِبُّ وَتَرْضَى رَبُّنَا وَرَبُّكَ اللَّهُ.

'Allaah is the greatest. O Allaah, let the crescent loom above us in safety, faith,

peace, and Islaam, and in agreement with all that You love and pleases You. Our Lord and your Lord is Allaah.'

64. Upon breaking fast

(168)

ذَهَبَ الظَّمَأُ ، وَابْتَلَّتِ الْعُرُوقُ ، وَثَبَتَ الأَجْرُ إِنْ شَاءَ اللَّهُ.

'The thirst has gone and the veins are quenched, and reward is confirmed, if Allaah wills.'

(169)

'Abdullaah Ibn 'Amr Ibn Al-'Aas ﷺ related that the Messenger of Allaah ﷺ said: 'Indeed the fasting person has at the time of breaking fast, a supplication

which is not rejected'. Ibn Abee Mulaykah رحمه الله *said: ' I Heard 'Abdullaah Ibn 'Umar say when he broke his fast:*

اللَّهُمَّ إِنِّي أَسْأَلُكَ بِرَحْمَتِكَ الَّتِي وَسِعَتْ كُلَّ شَيْءٍ أَنْ تَغْفِرَ لِي.

'O Allaah, I ask You by Your mercy which envelopes all things, that You forgive me.'

65. Supplication before eating

(170)

'When you are about to eat, you should say:

بِسْمِ اللَّهِ.

...and if you forget to say it before starting, then you should say (when you remember) :

بِسْمِ اللَّهِ فِي أَوَّلِهِ وَآخِرِهِ.

'In the name of Allaah in it's beginning and end.'

(171)

'Whomever Allaah feeds, should say:

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَأَطْعِمْنَا خَيْراً مِنْهُ.

'O Allaah, bless it for us and feed us better than it.'

...and whomever Allaah gives milk to drink, should say:

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ.

'O Allaah, bless it for us and give us more of it.'

66. Upon completing the meal

(172)

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلاَ قُوَّةٍ.

'All praise is for Allaah who fed me this and provided it for me without any might nor power from myself.'

(173)

الْحَمْدُ لِلَّهِ حَمْداً كَثِيراً طَيِّباً مُبَارَكاً فِيهِ غَيْرَ مَكْفِيٍّ وَلاَ مُوَدَّعٍ وَلاَ مُسْتَغْنىً عَنْهُ رَبَّنَا.

'Allaah be praised with an abundant beautiful blessed praise, a never-ending praise, a praise which we will never bid farewell to and an indispensable praise, He is our Lord[73].'

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73 There are other views as regards to the understanding of this supplication, from them: '*Allaah be praised with an abundant beautiful blessed praise. He is The One Who is sufficient, feeds and is not fed. The One Who is longed for, along with that which is with Him and The One*

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67. Supplication of the guest for the host

(174)

اللَّهُمَّ بَارِكْ لَهُمْ فِيمَا رَزَقْتَهُمْ، وَاغْفِرْ لَهُمْ وَارْحَمْهُمْ.

'O Allaah, bless for them, that which You have provided them, forgive them and have mercy upon them.'

68. Supplication said to one offering a drink or to one who intended to do that

(175)

Who is needed, He is our Lord.'

اللَّهُمَّ أَطْعِمْ مَنْ أَطْعَمَنِي وَاسْقِ مَنْ سَقَانِي.

'O Allaah, feed him who fed me, and provide with drink him who provided me with drink.'

69. Supplication said when breaking fast in someone's home

(176)

أَفْطَرَ عِنْدَكُمُ الصَّائِمُونَ وَأَكَلَ طَعَامَكُمُ الأَبْرَارُ، وَصَلَّتْ عَلَيْكُمُ الْمَلائِكَةُ.

'May the fasting break their fast in your home, and may the dutiful and pious eat your food, and may the angels send prayers upon you.'

70. Supplication said by one fasting when presented with food and does not break his fast

(177)

'If you are invited (to a meal) then answer. If you happen to be fasting, then supplicate (for those present) and if you are not fasting, then eat.'

71. Supplication said upon seeing the early or premature fruit

(178)

اللَّهُمَّ بَارِكْ لَنَا فِي ثَمَرِنَا وَبَارِكْ لَنَا فِي مَدِينَتِنَا وَبَارِكْ لَنَا فِي صَاعِنَا وَبَارِكْ لَنَا فِي مُدِّنَا.

'O Allaah, bless our fruit for us, bless our town for us, bless our *saa'* [74] for us and bless our *mudd* for us.'

72. Supplication said upon

74 A *saa'* is equivalent to four *mudds* and a *mudd* is equivalent to a dry measure of an average man's two palms.

sneezing

(179)

'When one of you sneezes he should say:

الْحَمْدُ لِلَّهِ.

'All praise is for Allaah'

...and his brother or companion should say to him:

يَرْحَمُكَ اللَّهُ.

'May Allaah have mercy upon you.'

...and he(i.e. the one who sneezed) replies back to him:

يَهْدِيكُمُ اللَّهُ وَيُصْلِحُ بَالَكُمْ.

'May Allaah guide you and rectify your condition.'

73. Supplication said to the newlywed

(180)

بَارَكَ اللَّهُ لَكَ، وَبَارَكَ عَلَيْكَ، وَجَمَعَ بَيْنَكُمَا فِي خَيْرٍ.

'May Allaah bless for you (your spouse) and bless you, and may He unite both of you in goodness.'

74. The groom's supplication on the wedding night or when buying an animal

(181)

When you marry a woman or buy a maidservant, you should say:

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَهَا وَخَيْرَ مَا جَبَلْتَهَا عَلَيْهِ وأَعُوْذُ بِكَ مِنْ شَرِّهَا وَشَرِّ مَا جَبَلْتَهَا عَلَيْهِ.

'O Allaah, I ask You for the goodness within her and the goodness that you have made her inclined towards, and I take refuge with You from the evil within her and the evil that you have made her

inclined towards.'

...and if you buy a camel, then you should take hold of it's hump and say likewise.'

75. Supplication before sexual intercourse

(182)

بِسْمِ اللَّهِ اللَّهُمَّ جَنِّبْنَا الشَّيْطَانَ وَجَنِّبِ الشَّيْطَانَ مَا رَزَقْتَنَا.

'In the name of Allaah. O Allaah, keep the devil away from us and keep the devil away from what you have blessed us with.'

76. When angry

(183)

أَعُوْذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ.

'I take refuge with Allaah from the accursed devil.'

77. Supplication said upon seeing someone in trial or tribulation[75]

(184)

الْحَمْدُ لِلَّهِ الَّذِي عَافَانِي مِمَّا ابْتَلاكَ

75 This supplication is to be said to one's self, not directly to the one in trial or tribulation.

بِـهِ وَفَضَّلَنِـي عَلَـى كَثِيرٍ مِمَّـنْ خَلَـقَ تَفْضِيلاً.

'All praise is for Allaah Who saved me from that which He tested you with and Who most certainly favoured me over much of His creation.'

78. Remembrance said at a sitting or gathering...etc

(185)

Ibn 'Umar ﷺ said: It would be counted that the Messenger of Allaah ﷺ would say one hundred times at any one sitting before getting up:

رَبِّ اغْفِرْ لِي وَتُبْ عَلَـيَّ إِنَّـكَ أَنْـتَ

التَّوَّابُ الْغَفُورُ.

'O my Lord, forgive me and turn towards me (to accept my repentance). Verily You are The Oft-Returning, The Oft-Forgiving.'

79. Supplication for the expiation of sins said at the conclusion of a sitting or gathering...etc

(186)

سُبْحَانَكَ اللَّهُمَّ وبِحَمْدِكَ أَشْهَدُ أَنْ لاَ إِلَهَ إِلاَّ أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ.

'How perfect You are O Allaah, and I

praise You. I bear witness that None has the right to be worshipped except You. I seek Your forgiveness and turn to You in repentance.'

❁[76] Supplication for concluding all sittings

(187)

'Aaishah رضي الله عنها *said: 'Whenever The Messenger of Allaah* ﷺ *would betake a seat, read Qur`aan or pray, he would always conclude it with certain words, I(i.e. 'Aaishah) said: O Messenger of Allaah* ﷺ, *I have noticed that whenever you betake a seat, read Qur`aan or pray, you always conclude it with these words. He said: Yes, whoever speaks good, it(i.e.*

76 This heading is not numbered in the original.

the supplication) will be a seal for that goodness and whoever speaks ill, it will be an atonement for him.'

سُبْحَانَكَ وَبِحَمْدِكَ لاَ إِلَـهَ إِلاَّ أَنْـتَ أَسْتَغْفِرُكَ وَ أَتُوبُ إِلَيْكَ.

'How perfect You are and I praise you. None has the right to be worshipped except You, I seek Your forgiveness and turn in repentance to You.'

80. Returning a supplication of forgiveness

(188)

'Abdullaah Ibn Sarjis ﷺ said: ' I went to see the Prophet ﷺ and ate from his food and then said to him:

غَفَرَ اللهُ لَكَ يَا رَسُولَ اللهِ.

'May Allaah forgive you, O Messenger of Allaah.'

...he ﷺ replied:

وَ لَكَ.

'and you.'

81. Supplication said to one who does you a favour

(189)

'If someone does you a favour and you say:

جَزَاكَ اللَّهُ خَيْراً.

'May Allaah reward you with goodness.'

...then you have indeed excelled in praising him.'

82. Protection from the Dajjaal[77]

(190)

'Whoever memorises the first ten verses of suurah Al-Kahf will be protected from Dajjaal.'

One should also seek refuge with Allaah from the tribulations of the Dajjaal after the last tashahhud in prayer[78].

83. Supplication said to one who pronounces his love for you,

77 See footnote #28.

78 Refer to supplications #55 & #56.

for Allaah's sake

(191)

أَحَبَّكَ الَّذِي أَحْبَبْتَنِي لَهُ.

'May He, for whom you have loved me, love you.'

84. Supplication said to one who has offered you some of his wealth

(192)

بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ.

'May Allaah bless for you, your family and wealth.'

85. Supplication said to the

debtor when his debt is settled

(193)

بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ، إِنَّمَا جَزَاءُ السَّلَفِ الْحَمْدُ وَالأَدَاءُ.

'May Allaah bless for you, your family and wealth. Surely commendation and payment are the reward for a loan.'

86. Supplication for fear of shirk[79]

(194)

اللَّهُمَّ إِنِّي أَعُـوْذُ بِـكَ أَنْ أُشْـرِكَ بِـكَ وَأَنَا أَعْلَمُ وأَسْتَغْفِرُكَ لِمَا لاَ أَعْلَمُ.

'O Allaah, I take refuge in You lest I should commit *shirk* with You knowingly and I seek Your forgiveness for what I do unknowingly.'

87. Returning a supplication after having bestowed a gift or charity upon someone

79 See footnote #39.

(195)

'Aaishah رضي الله عنها reported that the Messenger of Allaah ﷺ was given a sheep and he ordered for it's distribution. When the servant would come back (from distributing it), 'Aaishah would ask: ' What did they say?', he replied: 'They would supplicate:

بَارَكَ اللَّهُ فِيكُمْ.

'May Allaah bless you all.'

... 'Aaishah would then say:

و فِيهِمْ بَارَكَ اللَّهُ.

'and may Allaah bless them.'

...we return their supplication in a similar

way and our reward remains with us.

88. Forbiddance of ascribing things to omens[80]

(196)

اللَّهُمَّ لاَ طَيْرَ إِلاَّ طَيْرُكَ وَلاَ خَيْرَ إِلاَّ خَيْرُكَ وَلاَ إِلَهَ غَيْرُكَ.

'O Allaah, there is no omen but there is reliance on You, there is no good except

80 This supplication is used whenever one initially thinks a casual event or occurrence to foretell good or evil, using it as a basis to determine which action he should undertake, but he then denounces such a link, relies on Allaah and then says this supplication as an expiation for this act, since it falls under the category of *shirk*.

Your good and none has the right to be worshipped except You.'

89. Supplication said when mounting an animal or any means of transport

(197)

بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ ، الْحَمْدُ لِلَّهِ، الْحَمْدُ لِلَّهِ، الْحَمْدُ لِلَّهِ، اللَّهُ أَكْبَرُ ، اللَّهُ أَكْبَرُ ،اللَّهُ أَكْبَرُ سُبْحَانَكَ اللَّهُمَّ

إِنِّـي ظَلَمْـتُ نَفْسِـي فَـاغْفِرْ لِـي فَإِنَّـهُ لاَيَغْفِرُ الذُّنوبَ إِلاَّ أَنْتَ.

'In the name of Allaah and all praise is for Allaah. How perfect He is, the One Who has placed this (transport) at our service and we ourselves would not have been capable of that, and to our Lord is our final destiny. All praise is for Allaah, All praise is for Allaah, All praise is for Allaah. Allaah is the greatest, Allaah is the greatest, Allaah is the greatest. How perfect You are, O Allaah, verily I have wronged my soul, so forgive me, for surely none can forgive sins except You.'

90. Supplication for travel

(198)

اللَّـهُ أَكْـبَرُ ، اللَّـهُ أَكْـبَرُ ،اللَّـهُ أَكْـبَرُ

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا

لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ ،

اللَّهُمَّ إِنَّا نَسْأَلُكَ فِي سَفَرِنَا هَذَا الْبِرَّ

وَالتَّقْوَى ، وَمِنَ الْعَمَلِ مَا تَرْضَى ،

اللَّهُمَّ هَوِّنْ عَلَيْنَا سَفَرَنَا هَذَا وَاطْوِ عَنَّا

بُعْدَهُ ، اللَّهُمَّ أَنْتَ الصَّاحِبُ فِي

السَّفَرِ ، وَالْخَلِيفَةُ فِـي الأَهْـلِ ، اللَّهُـمَّ إِنِّـي أَعُـوْذُ بِـكَ مِـنْ وَعْثَـاءِ السَّـفَرِ ، وَكَآبَـةِ الْمَنْظَـرِ وَسُـوءِ الْمُنْقَلَـبِ فِـي الْمَالِ وَالأَهْلِ.

'Allaah is the greatest, Allaah is the greatest, Allaah is the greatest, How perfect He is, The One Who has placed this (transport) at our service, and we ourselves would not have been capable of that, and to our Lord is our final destiny. O Allaah, we ask You for *birr* and *taqwaa*[81] in this journey of ours, and we

81 *Birr and Taqwaa*: Two comprehensive terms ⇒

ask You for deeds which please You. O Allaah, facilitate our journey and let us cover it's distance quickly. O Allaah, You are The Companion on the journey and The Successor[82] over the family, O Allaah, I take refuge with You from the difficulties of travel, from having a change of hearts and being in a bad predicament, and I take refuge in You from an ill fated outcome with wealth and family.'

...upon returning the same supplication is

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which individually, refer to all good actions and obedience i.e. performing the commanded actions and avoiding the prohibited actions. When combined together, *birr* refers to doing those actions which have been commanded and *taqwaa* refers to avoiding those actions which have been prohibited.

82 See footnote #69.

recited with the following addition:

آيِبُونَ تَائِبُونَ عَابِدُونَ لِرَبِّنَا حَامِدُونَ.

'We return, repent, worship and praise our Lord.'

91. Supplication upon entering a town or village...etc

(199)

اللَّهُمَّ رَبَّ السَّمَوَاتِ السَّبْعِ وَمَا أَظْلَلْنَ، وَرَبَّ الأَرَاضِينَ السَّبْعِ وَمَا أَقْلَلْنَ، وَرَبَّ الشَّيَاطِينِ وَمَا أَضْلَلْنَ وَرَبَّ الرِّيَاحِ وَمَا ذَرَيْنَ. أَسْأَلُكَ خَيْرَ

هَـذِهِ الْقَرْيَـةِ وَخَـيْرَ أَهْلِهَـا وَخَـيْرَ مَـا فِيهَا ، وأَعُـوْذُ بِـكَ مِـنْ شَـرِّهَا وشَـرِّ أَهْلِهَا ، وشَرِّ مَا فِيهَا.

'O Allaah, Lord of the seven heavens and all that they envelop, Lord of the seven earths and all that they carry, Lord of the devils and all whom they misguide, Lord of the winds and all whom they whisk away. I ask You for the goodness of this village, the goodness of its inhabitants and for all the goodness found within it and I take refuge with You from the evil of this village, the evil of its inhabitants and from all the evil found within it.'

92. When entering the market

(200)

لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَشَرِيكَ لَهُ ، لَـهُ الْمُلْـكُ وَلَـهُ الْحَمْـدُ يُحْيِـي وَيُمِيــتُ وَهُوَ حَيٌّ لاَ يَمُوتُ بِيَدِهِ الْخَيْرُ وَهُـوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

'None has the right to be worshipped except Allaah, alone, without partner, to Him belongs all sovereignty and praise. He gives life and causes death, and He is living and does not die. In His hand is all good and He is over all things, omnipotent.'

93. Supplication for when the mounted animal (or mean of

transport) stumbles

(201)

بِسْمِ اللّهِ.

'In the name of Allaah.'

94. Supplication of the traveller for the resident

(202)

أَسْتَوْدِعُكُمُ اللّهَ الَّذِي لاَ تَضِيعُ وَدَائِعُهُ.

'I place you in the trust of Allaah, whose trust is never misplaced.'

95. Supplication of the resident

for the traveller

(203)

أَسْتَوْدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ، وَخَوَاتِيمَ عَمَلِكَ.

'I place your religion, your faithfulness and the ends of your deeds in the trust of Allaah.'

(204)

زَوَّدَكَ اللَّهُ التَّقْوَى، وَغَفَرَ ذَنْبَكَ وَيَسَّرَ لَكَ الْخَيْرَ حَيْثُمَا كُنْتَ.

'May Allaah endow you with *taqwaa*[83], forgive your sins and facilitate all good for you, wherever you be.'

96. Remembrance while ascending or descending

(205)

Jaabir ﷺ said: While ascending, we would say:

اللهُ أَكْبَرُ.

'Allaah is the greatest.'

...and when descending, we would say:

83 See previous footnote.

سُبْحَانَ اللهِ.

'How perfect Allaah is.'

97. Prayer of the traveller as dawn approaches

(206)

سَمِعَ سَامِعٌ بِحَمْدِ اللَّهِ وَحُسْنِ بَلائِـهِ عَلَيْنَـا. رَبَّنَـا صَاحِبْنَـا وَأَفْضِـلْ عَلَيْنَـا عَائِذاً بِاللَّهِ مِنَ النَّارِ.

'May a witness, be witness to our praise of Allaah for His favours and bounties upon us. Our Lord, protect us, show favour on us and deliver us from every evil. I take refuge in Allaah from the fire.'

98. Stopping or lodging somewhere

(207)

أَعُوْذُ بِكَلِمَاتِ اللَّهِ التَّامَّاتِ مِنْ شَرِّ مَا خَلَقَ.

'I take refuge in Allaah's perfect words from the evil that He has created.'

99. While returning from travel

(208)

'Ibn 'Umar ﷺ reported that the Messenger of Allaah ﷺ on return from a battle or from performing the pilgrimage would say at every high point:

اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، اللهُ أَكْبَرُ.

'Allaah is the greatest, Allaah is the greatest, Allaah is the greatest.'

...and then he would say:

لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَشَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ، آيِبُونَ تَائِبُونَ، عَابِدُونَ لِرَبِّنَا حَامِدُونَ، صَدَقَ اللَّهُ وَعْدَهُ، وَنَصَرَ عَبْدَهُ وَهَزَمَ الأَحْزَابَ وَحْدَهُ.

'None has the right to be worshipped except Allaah, alone, without partner. To

Him belongs all sovereignty and praise, and He is over all things omnipotent. We return, repent, worship and praise our Lord. Allaah fulfilled His promise, aided His Servant, and single-handedly defeated the allies.'

100. What to say upon receiving pleasing or displeasing news

(209)

When he ﷺ used to receive pleasant news, he ﷺ would say:

الْحَمْدُ لِلَّهِ الَّذِي بِنَعْمَتِهِ تَتِمُّ الصَّالِحَاتُ.

'All Praise is for Allaah by whose favour

good works are accomplished.'

...and upon receiving displeasing news, he ﷺ would say:

الْحَمْدُ لِلّٰهِ عَلَى كُلِّ حَالٍ.

'All Praise is for Allaah in all circumstances.'

101. Excellence of sending prayers upon the Prophet ﷺ

(210)

The Prophet ﷺ said: 'Whoever sends a prayer upon me, Allaah sends ten upon him.'

(211)

He ﷺ also said: 'Do not take my grave as a place of habitual ceremony. Send

prayers upon me, for verily your prayers reach me wherever you are.'

(212)

He ﷺ also said: 'A miser is one whom when I am mentioned to him, fails to send prayers upon me.'

102. Excellence of spreading the Islaamic greeting

(213)

The Messenger of Allaah ﷺ said: 'You shall not enter paradise until you believe, and you shall not believe until you love one another. Shall I not inform you of something, if you were to act upon it, you will indeed achieve mutual love for one another? Spread the greeting amongst yourselves.'

(214)

'Ammaar ﷺ said: 'Three characteristics, whoever combines them, has completed his faith: to be just, to spread greetings to all people and to spend (charitably) out of the little you have.'

(215)

'Abdullaah Ibn 'Amr ﷺ reported that a man asked the Prophet ﷺ :'Which Islaam is the best?'. He ﷺ replied: Feed (the poor), and greet those whom you know as well as those whom you do not.'

103. Supplication said upon hearing a rooster crow or the braying of an ass

(216)

'If you hear the crow of a rooster, ask

Allaah for his bounty for it has seen an angel and if you hear the braying of an ass, seek refuge in Allaah for it has seen a devil.'

104. Supplication upon hearing the barking of dogs at night

(217)

'If you hear the barking of dogs or the braying of asses at night, seek refuge in Allaah for they see what you do not.'

105. Supplication said for one you have insulted

(218)

اللَّهُمَّ فَأَيُّمَا مُؤْمِنٍ سَبَبْتُهُ فَاجْعَلْ ذَلِكَ

لَهُ قُرْبَةً إِلَيْكَ يَوْمَ الْقِيَامَةِ.

'O Allaah, to any believer whom I have insulted, let that be cause to draw him near to You on the Day of Resurrection.'

106. The etiquette of praising a fellow Muslim

(219)

He ﷺ said: 'If anyone of you is impelled to praise his brother, then he should say: 'I deem so-and-so to be...and Allaah is his reckoner...and I don't praise anyone, putting it(i.e. my praising) forward, in front of Allaah's commendation, however I assume him so and so'...if he knows that of him.'

107. Supplication said between the Yemeni corner and the black stone (at the Ka‘bah)

(220)

The Prophet ﷺ used to say between the Yemeni corner and the black stone:

﴿رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ﴾.

[Al-Baqarah: 201]

‘O our Lord, grant us the best in this life and the best in the next life, and protect us from the punishment of the Fire.’

108. Supplication said when standing at Mount Safa and Mount Marwah

(221)

Jaabir ﷛ said when describing the Prophet's ﷺ pilgrimage: '...and when he approached mount Safa he recited:

﴿إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ...﴾

أَبْدَأُ بِمَا بَدَأَ اللهُ بِهِ.

'Indeed Safa and Marwah are from the places of worship of Allaah...'

'I begin with what Allaah began with.'

...so he started with Safa and climbed it until he could see the Ka'bah, he then faced it and said:

اللهُ أَكْبَرُ، اللهُ أَكْبَرُ، اللهُ أَكْبَرُ.

'Allaah is the greatest, Allaah is the greatest, Allaah is the greatest.'

...and then he would say the following three times making a supplication[84] *after each time:*

لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَشَرِيكَ لَهُ، لَـهُ الْمُلْـكُ وَلَـهُ الْحَمْـدُ وَهُـوَ عَلَـى كُـلِّ

84 One should make a personal supplication.

شَيْءٍ قَدِيرٌ ، لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ أَنْجَزَ وَعْدَهُ ، وَنَصَرَ عَبْدَهُ وَهَزَمَ الأَحْزاب وَحْدَهُ.

'None has the right to be worshipped except Allaah, alone, without partner. To Him belongs all sovereignty and praise and He is over all things omnipotent. None has the right to be worshipped except Allaah alone. He fulfilled His promise, aided His Servant and single-handedly defeated the allies.'

...he ﷺ would repeat this action at Marwah.

109. The Day of 'Arafah

(222)

'The best of supplications is the supplication on the day of 'Arafah and the best which I and the Prophets before me have said (is):

لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَشَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

'None has the right to be worshipped except Allaah, alone, without partner. To Him belongs all praise and sovereignty and He is over all things omnipotent.'

110. At the Sacred Site (Al-Mash'ar Al-Haraam)

(223)

Jaabir ﷺ said: 'He ﷺ rode Al-Qaswaa'[85] *until he reached Al-Mash'ar Al-Haraam, he then faced the qiblah, supplicated to Allaah, and extoled His greatness and oneness. He stood until the sun shone but left before it rose.'*

111. When throwing each pebble at the Jamaraat[86]

(224)

Every time the Prophet ﷺ threw a pebble at any of the three jamaraat, he would

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85 The name of the Prophet's ﷺ camel.

86 Stoning the three areas at Minaa during Hajj.

say:

اللهُ أَكْبَرُ.

'Allaah is the greatest.'

...on completion of the first jamarah, he advanced a little, stood facing the qiblah, raised his hands and supplicated. He also did this after the second jamarah but not the third.'

112. At the black stone

(225)

'The Prophet ﷺ circled the Ka'bah on a camel, every time he reached the black stone he would point to it with his staff and say:

اللهُ أَكْبَرُ.

'Allaah is the greatest.'

113. Supplication made against an enemy

(226)

اللَّهُمَّ مُنْزِلَ الْكِتَابِ سَرِيعُ الْحِسَابِ اهْزِمَ الأَحْزَابَ اللَّهُمَّ اهْزِمْهُمْ وَزَلْزِلْهُمْ.

'O Allaah, Revealer of the Book, Swift at reckoning, defeat the confederates. O Allaah, defeat them and convulse them.'

114. What to say when in fear of a people

(227)

اللَّهُمَّ اكْفِنِيهِمْ بِمَا شِئْتَ.

'O Allaah, protect me from them with what You choose.'

115. What to say at times of amazement and delight

(228)

سُبْحَانَ اللَّهِ!

'How perfect Allaah is!'

(229)

اللَّهُ أَكْبَرُ!

'Allaah is the greatest!'

116. What to do upon receiving pleasant news

(230)

The Prophet ﷺ would prostrate in gratitude to Allaah تبارك و تعالى *upon receiving news which pleased him or which caused pleasure.*

117. What to say and do when feeling some pain in the body

(231)

'Place your hand at the site of the pain and say:

بِسْمِ اللَّهِ. (ثلاثاً)

'In the name of Allaah' (three times)

...then supplicate seven times:

أَعُوْذُ بِاللَّهِ وَقُدْرَتِهِ مِنْ شَرِّ مَا أَجِدُ وأُحَاذِرُ. (سبع مرات)

'I take refuge in Allaah and within His omnipotence from the evil that I feel and am wary of.'

118. What to say when in fear of afflicting something or someone with one's eye[87]

(232)

'If you see something from your brother, yourself or wealth which you find impressing, then invoke blessings for it,

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[87] *The Evil Eye*: To look at something and be impressed with it, causing harm to befall it. This "looking" *may or may not* involve jealousy, and can occur *unintentionally, indeed be part of a person's nature!* A person can even inflict harm *on himself.*

From the supplications for the protection against the Evil Eye:

اَللّٰهُمَّ بَارِكْ عَلَيْهِ.

'O Allaah, send blessings upon him.'

مَا شَاءَ اللّٰهُ، لاَ قُوَّةَ إِلاَّ بِاللّٰهِ.

'(This is) that which Allaah has willed, there is no power except with Allaah.'

for the evil eye is indeed true'.

119. Etiquette of retiring for the night

(233)

'When night falls(i.e. Al-Maghrib), restrain your children (from going out) because at such time the devils spread about. After a period of time has passed, let them be. Shut your doors and mention Allaah's name, for verily the devil does not open a shut door, tie up your water-skins and mention Allaah's name, cover your vessels with anything and mention Allaah's name and put out your lamps.'

120. The Talbiyah

(234)

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ ، لَبَّيْكَ لاشَرِيكَ لَكَ لَبَّيْكَ ، إِنَّ الْحَمْدَ والنِعْمَةَ ، لَكَ والْمُلْكُ ، لاَشَرِيكَ لَكَ.

'Here I am O Allaah, (in response to Your call), here I am. Here I am, You have no partner, here I am. Verily all praise, grace and sovereignty belong to You. You have no partner.'

121. What to say when startled

(235)

لاَ إِلَهَ إِلاَّ اللَّهُ.

'None has the right to be worshipped except Allaah.'

122. What is said to a kaafir when he sneezes

(236)

يَهْدِيكُمُ اللَّهُ وَيُصْلِحُ بَالَكُمْ.

'May Allaah guide you and rectify your condition.'

123. Returning a greeting to a kaafir

(237)

'When the people of the Book greet you, reply by saying:

وَعَلَيْكُمْ.

'And upon you.'

124. When insulted while fasting

(238)

إِنِّي صَائِمٌ ، إِنِّي صَائِمٌ.

'I am fasting, I am fasting.'

125. When slaughtering or offering a sacrifice

(239)

بِسْمِ اللَّهِ وَاللَّهُ أَكْبَرُ اللَّهُمَّ مِنْكَ وَلَكَ اللَّهُمَّ تَقَبَّلْ مِنِّي.

'In the name of Allaah, and Allaah is the greatest. O Allaah, (it is) from You and belongs to You, O Allaah, accept this from me.'

126. What is said to ward off the deception of the Obstinate Shaytaans

(240)

أَعُوْذُ بِكَلِمَاتِ اللَّـهِ التَّامَّـاتِ الَّتِـي لاَ يُجَاوِزُهُنَّ بَرٌّ وَلاَ فَـاجِرٌ مِـنْ شَـرِّ مَـا خَلَقَ ، وَبَرَأَ وَذَرَأَ ، وَمِنْ شَرِّ مَا يَـنْزِلُ مِنَ السَّمَاءِ وَمِنْ شَرِّ مَا يَعْـرُجُ فِيهَـا ، وَمِنْ شَرِّ مَا ذَرَأَ فِي الأَرْضِ وَمِنْ شَـرِّ مَا يَخْرُجُ مِنْهَا ،وَمِنْ شَـرِّ فِتَـنِ اللَّيْـلِ

وَالنَّهَارِ، وَمِنْ شَرِّ كُلِّ طَارِقٍ إلاَّ طَارِقاً يَطْرُقُ بْخيْرٍ يَارَحْمَنْ.

'I take refuge within Allaah's perfect words which no righteous or unrighteous person can transgress, from all the evil that He has created, made and originated. (I take refuge) from the evil that descends from the sky and the evil that rises up to it. (I take refuge) from the evil that is spread on Earth and the evil that springs from her, and I take refuge from the evil of the tribulations of night and day, and the evil of one who visits at night except the one who brings good, O Merciful One.'

127. Seeking forgiveness and repentance

(241)

'The Messenger of Allaah ﷺ said: 'By Allaah, I seek forgiveness and repent to Allaah, more than seventy times a day.'

(242)

He ﷺ also said: 'O People, Repent! Verily I repent to Allaah, a hundred times a day.'

(243)

He ﷺ also said: 'Whoever says:

أَسْتَغْفِرُ اللّٰهَ الَّذِي لاَ إِلَهَ إِلاَّ هُوَ الْحَيُّ الْقَيُّومُ وَأَتُوْبُ إِلَيْهِ.

'I seek Allaah's forgiveness, besides whom, none has the right to be worshipped except He, The Ever Living, The Self-Subsisting and Supporter of all, and I turn to Him in repentance.'

...Allaah would forgive him even if he was one who fled during the advance of an army.'

(244)

He ﷺ said: 'The nearest the Lord comes to His servant is in the middle of the night, so if you are able to be of those who remember Allaah at that time, then be so.'

(245)

He ﷺ also said: 'The nearest a servant is to his Lord is when he is prostrating, so supplicate much therein.'

(246)

He ﷺ also said: 'Verily my heart becomes preoccupied[88]*, and verily I seek Allaah's forgiveness a hundred times a day.'*

128. Excellence of remembrance and glorification of Allaah

(247)

Abu Hurayrah ﷺ reported that the Messenger of Allaah ﷺ said: 'Whoever says:

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88 i.e. in a state of '*forgetfulness*'. The Prophet ﷺ always used to increase in his remembrance of his Lord, in attaining a nearness to Allaah and having consciousness of Allaah to the extent that if this intensity lessened in anyway, he would regard it as a sin and would then race to seek forgiveness from Allaah.

لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَشَرِيكَ لَهُ ، لَـهُ الْمُلْكُ وَلَهُ الْحَمْدُ ، وَهُـوَ عَلَى كُـلِّ شَيْءٍ قَدِيرٌ. مائة مرة

'None has the right to be worshipped except Allaah, alone, without partner. To Him belongs all sovereignty and praise and He is over all things omnipotent.'

...a hundred times during the day, has the reward of freeing ten slaves, a hundred good deeds are recorded for him and a hundred bad deeds are wiped away and he has gained refuge from the devil that day until evening and none shall come with anything better except someone who has done more.'

(248)

'Whoever says:

سُبْحَانَ اللَّهِ وبِحَمْدِهِ. (مائة مرة في اليوم)

'How perfect Allaah is and I praise Him.'

...a hundred times during the day, his sins are wiped away, even if they are like the foam of the sea.'

(249)

Abu Hurayrah ﷺ *reported that the Messenger of Allaah* ﷺ *said: 'Whoever says at morning and evening*[89] *time:*

89 See footnote #36.

سُبْحَانَ اللَّهِ وبِحَمْدِهِ (حين يصبح وحين يمسي)

'How perfect Allaah is and I praise Him.'

...one hundred times, none shall come on the Day of Resurrection with anything better except someone who has said the same or even more.'

(250)

Abu Ayyuub Al-Ansaaree ﷺ related that The Prophet ﷺ said: 'Whoever says:

لاَ إِلَهَ إِلاَّ اللَّهُ وَحْدَهُ لاَشَرِيكَ لَهُ، لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ، وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ.

'None has the right to be worshipped except Allaah, alone, without partner. To Him belongs all sovereignty and praise and He is over all things omnipotent.'

...ten times, is like one who has freed four souls from among the children of Ismaa'eel.'

(251)

Abu Hurayrah ﷺ reported that the Messenger of Allaah ﷺ said: '(There are) Two words, (which are) light on the tongue, heavy on the Scale and beloved to The Most Gracious:

سُبْحَانَ اللَّهِ وبِحَمْـدِهِ وسُـبْحَانَ اللَّـهِ الْعَظِيمِ.

'How perfect Allaah is and I praise Him. How perfect Allaah is, The Supreme.'

(252)

Abu Hurayrah ﷺ reported that the Messenger of Allaah ﷺ said: 'Saying:

سُبْحَانَ اللَّهِ، وَ الْحَمْدُ لِلَّهِ، لاَ إِلَهَ إِلاَّ اللَّهُ وَاللَّهُ أَكْبَرُ.

'How perfect Allaah is, and all praise is for Allaah. None has the right to be worshipped except Allaah, and Allaah is the greatest.'

...is more beloved to me than everything the sun has risen over.'

(253)

Sa'd ﷺ said: 'We were sitting with the Messenger of Allaah ﷺ, and he said: 'Are any of you unable to gain a thousand good deeds each day?' Somebody then asked him ﷺ: How does one achieve a thousand good deeds? He replied: 'He should say:

سُبْحَانَ اللّٰهِ.

'How perfect Allaah is.'

...one hundred times, for a thousand good deeds are recorded for him or a thousand bad deeds are wiped away.'

(254)

Jaabir ﷺ related that the Prophet ﷺ said: 'Whoever says:

سُبْحَانَ اللَّهِ الْعَظِيمِ وبِحَمْدِهِ.

'How perfect Allaah is, The Supreme, and I praise Him.'

...a palm tree is planted for him in Paradise.'

(255)

'Abdullaah Ibn Qays ﷺ related that the Prophet ﷺ said to him: 'O 'Abdullaah Ibn Qays, shall I not inform you of a treasure from the treasures of paradise?' He ﷺ then said: 'Say:

لاَحَوْلَ ولاَقُوَّةَ إلاَّ بِاللَّهِ.

'There is no might nor power except with Allaah.'

(256)

'The most beloved words to Allaah are four:

سُبْحَانَ اللّهِ ، وَ الْحَمْدُ اللّهِ ، وَ لاَ إِلَهَ إِلاَّ اللّهُ وَ اللّهُ أَكْبَرُ.

'How perfect Allaah is, all praise is for Allaah. None has the right to be worshipped except Allaah and Allaah is the greatest.'

...it does not matter which of them you start with.'

(257)

Sa'd Ibn Abee Waqqaas ﷺ narrated that a man came to the Messenger of Allaah ﷺ and said to him: 'Teach me something

which I should say?' He ﷺ said: 'Say:

لاَ إِلَهَ إِلاَّ اللهُ وَحْـدَهُ لاَ شَـرِيْكَ لَـهُ ،

اللهُ أَكْبَرُ كَبِيْراً وَ الْحَمْدُ للهِ كَثِيْراً ،

سُبْحَانَ اللهِ رَبِّ الْعَالَمِينَ ، لاَ حَـوْلَ

وَ لاَ قُوَّةَ إِلاَّ بِاللهِ الْعَزِيزِ الْحَكِيمِ.

'None has the right to be worshipped except Allaah, alone without partner. Allaah is most great and much praise is for Allaah. How perfect Allaah is, Lord of the worlds. There is no might nor power except with Allaah, The Exalted in might, The Wise.'

...the man then said: 'These are for my Lord, and what is for me?' He ﷺ replied:

'Say:

اللَّهُمَّ اغْفِرْ لِي ، وَارْحَمْنِي ، وَاهْدِنِي ، وَ ارْزُقْنِي.

'O Allaah, forgive me, have mercy upon me, guide me and grant me sustenance.'

(258)

Taariq Al-Ashja'ee ﷺ said: 'When someone would embrace Islaam, the Prophet ﷺ would teach him how to perform prayer and then order him to supplicate with the following words:

اللَّهُمَّ اغْفِرْ لِي ، وَارْحَمْنِي ، وَاهْدِنِي ، وَ عَافِنِي وَ ارْزُقْنِي.

'O Allaah, forgive me, have mercy upon me, guide me, give me health and grant me sustenance.'

(259)

Jaabir Ibn 'Abdullaah ﷺ related that the Messenger of Allaah ﷺ said: 'Verily, the best supplication is:

الْحَمْدُ لِلَّهِ.

'All praise is for Allaah.'

...and indeed, the best form of remembrance is:

لاَ إِلَهَ إِلاَّ اللهُ.

'None has the right to be worshipped except Allaah.'

(260)

'The everlasting righteous deeds:

سُبْحَانَ اللّهِ ، وَ الْحَمْدُ لِلّهِ ، لاَ إِلَهَ إِلاَّ اللّهُ وَاللّهُ أَكْبَرُ وَ لاَ حَوْلَ وَ لاَ قُوَّةَ إِلاَّ بِاللهِ.

'How perfect Allaah is, and all praise is for Allaah. None has the right to be worshipped except Allaah, and Allaah is the greatest. There is no might nor power except with Allaah.'

129. How the Prophet ﷺ made tasbeeh[90]

(261)

'Abdullaah Ibn 'Amr ؓ said: 'I saw the Prophet ﷺ make tasbeeh with his right hand.'

O Allaah, send peace and blessings upon our Prophet Muhammad, his companions, and his family and all those who follow them in righteousness till the Day of Reckoning.

Aameen.

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90 *Tasbeeh*, it means here, to say:
سبحان الله ، الحمد لله ، الله أكبر.

Ahaadeeth Sources

(1) Al-Bukhaaree with Al-Fath 11/113 and Muslim 4/2083.

(2) Al-Bukhaaree with Al-Fath 3/39 and others. This specific wording is from Ibn Maajah, see: Saheeh Ibn Maajah 2/335.

(3) At-Tirmidhee 5/473, see: Saheeh At-Tirmidhee 3/144.

(4) Al-Bukhaaree with Al-Fath 8/235 and Muslim 1/530.

(5) Abu Daawud, At-Tirmidhee and Ibn Maajah, see: `Irwaa Al-GHaleel #1989.

(6) Abu Daawud, At-Tirmidhee and Al-Baghawee, see: Al-Albaanee's [Mukhtasar Shamaa`il At-Tirmidhee], Pg 48.

(7) Abu Daawud 4/41.

(8) Ibn Maajah 2/1178 and Al-Baghawee 12/41, see: Saheeh Ibn Maajah 2/275.

(9) At-Tirmidhee 2/505 and others, see: Al-'Irwaa #49 and Saheeh Al-Jaami' 3/203.

(10) Al-Bukhaaree 1/45 and Muslim 1/283. The extra wording in brackets is related by Sa'eed Ibn Mansuur, see: Al-Fath 1/244.

(11) Abu Daawud, At-Tirmidhee and Ibn Maajah. An-Nasaa`ee reported it in ['Amal al-Yaum wa Al-Laylah], see: Checking of Zaad Al-Ma'aad 2/387.

(12) Abu Daawud, Ibn Maajah, and Ahmad, see: 'Irwaa Al-GHaleel 1/22.

(13) Muslim. 1/209.

(14) At-Tirmidhee 1/78, see: Saheeh At-Tirmidhee 1/18.

(15) An-Nasaa`ee in ['Amal al-Yaum wa Al-Laylah], Pg.173, see: 'Irwaa Al-GHaleel 1/135 and 2/94.

(16) Abu Daawud 4/325 and At-Tirmidhee 5/490, see: Saheeh At-Tirmidhee 3/151.

(17) Abu Daawud, At-Tirmidhee, Ibn Maajah and An-Nasaa`ee, see: Saheeh At-Tirmidhee 3/152 and Saheeh Ibn Maajah 2/336.

(18) Abu Daawud with a Saheeh isnaad 4/325.

(19) Muslim 1/530 and the wording is his, and Al-Bukhaaree with Al-Fath 11/116.

(20a) Abu Daawud see: Saheeh Al-Jaami` #4591.

(20b) Ibn As-Sunnee #88, and Al-Albaanee declared it hasan.

(20c) Abu Daawud 1/126 see: Saheeh Al-Jaami' 1/528.

(20d) Muslim 1/494.

(21) Refer to what has preceded: (20a, b, c &

d) The last sentence is related by Ibn Maajah, see Saheeh Ibn Maajah 1/129

(22) Al-Bukhaaree 1/152, and Muslim 1/288.

(23a) Muslim 1/290.

(23b) The instruction to say it immediately after is related by Ibn Khuzaymah 1/220.

(24) Muslim 1/288.

(25) Al-Bukhaaree 1/152. That which is between the brackets is related by Al-Bayhaqee 1/410 with a good chain, see [Tuhfah Al-Akhbaar] by Shaykh Ibn Baaz, Pg. 38.

(26) At-Tirmidhee, Abu Daawud, and Ahmad. See: 'Irwaa Al-GHaleel 1/262.

(27) Al-Bukhaaree 1/181, and Muslim 1/419.

(28) Abu Daawud, At-Tirmidhee, Ibn Maajah and An-Nasaa'ee, see: Saheeh

At-Tirmidhee 1/77 and Saheeh Ibn Maajah 1/135.

(29) Muslim 1/534.

(30) Muslim 1/534.

(31) Abu Daawud 1/203, Ibn Maajah 1/265, Ahmad 4/85 and Muslim with a similar wording 1/420.

(32) Al-Bukhaaree with Al-Fath 3/3, 11/117, 13/371,423,465, and Muslim in a summarised form 1/532.

(33) Abu Daawud, At-Tirmidhee, Ibn Maajah, An-Nasaa`ee and Ahmad, see: Saheeh At-Tirmidhee 1/83.

(34) Al-Bukhaaree 1/199, Muslim 1/350.

(35) Muslim 1/353.

(36) Muslim 1/534, and Abu Daawud, At-Tirmidhee and An-Nasaa`ee.

(37) Abu Daawud 1/230, An-Nasaa`ee, and

Ahmad with a chain that is hasan.

(38) Al-Bukhaaree with Al-Fath 2/282.

(39) Al Bukhaaree with Al-Fath 2/284.

(40) Muslim 1/346.

(41) Abu Daawud, At-Tirmidhee, Ibn Maajah, An-Nasaa`ee and Ahmad, see: Saheeh At-Tirmidhee 1/83.

(42) Al-Bukhaaree and Muslim, see (34).

(43) Muslim, see (35).

(44) Muslim 1/534 and others.

(45) Abu Daawud 1/230, An-Nasaa`ee and Ahmad with a chain that is hasan.

(46) Muslim 1/350.

(47) Muslim 1/352.

(48) Abu Daawud 1/231, see Saheeh Ibn Maajah 1/148.

(49) Abu Daawud, At-Tirmidhee and Ibn Maajah, see: Saheeh At-Tirmidhee 1/90 and Saheeh Ibn Maajah 1/148.

(50) At-Tirmidhee 2/474, Ahmad 6/30, Al-Haakim authenticated it and Adh-DHahabee agreed, the extra wording is related by him 1/220.

(51) At-Tirmidhee 2/473, Al-Haakim authenticated it and Adh-DHahabee agreed 1/219.

(52) Al-Bukhaaree with Al-Fath 11/13 and Muslim 1/301.

(53) Al-Bukhaaree with Al-Fath 6/408.

(54) Al-Bukhaaree with Al-Fath 6/407, Muslim 1/306 and it is his wording.

(55) Al-Bukhaaree 2/102 and Muslim 1/412 and it is his wording.

(56) Al-Bukhaaree 1/202 and Muslim 1/412.

(57) Al-Bukhaaree 8/168 and Muslim 4/2078.

(58) Muslim 1/534.

(59) Abu Daawud 2/86 and An-Nasaa`ee 3/53.

(60) Al-Bukhaaree with Al-Fath 6/35.

(61) Abu Daawud and see: Saheeh Ibn Maajah 2/328.

(62) An-Nasaa`ee 3/54, 55 and Ahmad 4/364 with a good chain.

(63) An-Nasaa`ee's wording 3/52, Ahmad 4/328 and see: Al-Albaanee's [Sifah As-Salaah], Pg. 204.

(64) Abu Daawud, At-Tirmidhee, Ibn Maajah, An-Nasaa`ee, see: Saheeh Ibn Maajah 2/329.

(65) Abu Daawud 2/62 and At-Tirmidhee 5/515, Ibn Maajah 2/1267 and Ahmad

5/360, see: Saheeh Ibn Maajah 2/329 and Saheeh At-Tirmidhee 3/163.

(66) Muslim 1/414.

(67) Al-Bukhaaree 1/255 and Muslim 1/414.

(68) Muslim 1/415.

(69) Muslim 1/418.

(70) Abu Daawud 2/86 and An-Nasaa`ee 3/68, see: Saheeh At-Tirmidhee 2/8.

(71) An-Nasaa`ee and see: Saheeh Al-Jaami' 5/339.

(72) At-Tirmidhee 5/515 and Ahmad 4/227, see: The checking for Zaad Al-Ma'aad 1/300.

(73) Ibn Maajah and others, see: Saheeh Ibn Maajah 1/152 and Majma' Az-Zawaa`id 10/111.

(74) Al-Bukhaaree 7/162.

(75) Muslim 4/2088.

(76) At-Tirmidhee 5/466 and see: Saheeh At-Tirmidhee 3/142.

(77) Al-Bukhaaree 7/150.

(78) Abu Daawud 4/317, Al-Bukhaaree related it in [Adab Al-Mufrad], #1201, An-Nasaa`ee in ['Amal Al-Yaum Wa Al-Laylah], #9 and Ibn As-Sunnee #70. Shaykh Ibn Baaz declared the chains of Abu Daawud and An-Nasaa`ee as hasan, see: [Tuhfah Al-Akhbaar], Pg. 23.

(79) Abu Daawud 4/318 and An-Nasaa`ee in ['Amal Al-Yaum Wa Al-Laylah], #7, Ibn As-Sunnee #41 and Ibn Hibbaan [Mawaarid], #2361.Shaykh Ibn Baaz declared it hasan, see: [Tuhfah Al-Akhbaar], Pg. 24.

(80) Abu Daawud 4/324, Ahmad 5/42, An-Nasaa`ee in ['Amal Al-Yaum Wa Al-Laylah], #22, Ibn As-Sunnee #69, Al-

Bukhaaree related it in [Adab Al-Mufrad]. Shaykh Ibn Baaz declared it hasan, see: [Tuhfah Al-Akhbaar], Pg. 26.

(81) Ibn As-Sunnee #72, Abu Daawud 4/321 with a chain which is hasan.

(82) At-Tirmidhee and Ahmad 2/290, see: Saheeh At-Tirmidhee 3/187. Also see Muslim 4/2080.

(83) Abu Daawud and Ibn Maajah, see: Saheeh Ibn Maajah 2/332.

(84) At-Tirmidhee and Abu Daawud, see: Saheeh At-Tirmidhee 3/142.

(85) Abu Daawud and At-Tirmidhee, see: Saheeh Ibn Maajah 2/332.

(86a) At-Tirmidhee 5/465 and see: Saheeh At-Tirmidhee 3/141.

(86b) The instruction to say it three times is related by: Ahmad 4/337 and An-

Nasaa`ee in ['Amal Al-Yaum Wa Al-Laylah], #4 and Ibn As-Sunnee #68.

(87) Muslim 4/2090.

(88) Muslim 4/2081.

(89) Al-Haakim and he declared it authentic, Adh-DHahabee agreed, 1/545. See: Saheeh At-Targheeb Wa At-Tarheeb 1/273.

(90) Al-Bukhaaree 4/95 and Muslim 4/2071.

(91) Abu Daawud 4/322 with a hasan chain, see: The Checking of Zaad Al-Ma'aad 2/373.

(92) Ibn Maajah and see: Saheeh Ibn Maajah 2/331.

(93) Ahmad 3/406, 407, 5/123. and Ibn As-Sunnee #34. See: Saheeh Al-Jaami' 4/209.

(94) Abu Daawud 4/322 and At-Tirmidhee

5/567, see: Saheeh At-Tirmidhee 3/182.

(95) Al-Bukhaaree with Al-Fath 9/62 and Muslim 4/1723.

(96) Al-Bukhaaree with Al-Fath 4/487.

(97) Al-Bukhaaree with Al-Fath 9/94 and Muslim 1/554.

(98) Al-Bukhaaree 11/126 and Muslim 4/2084.

(99) Muslim 4/2083, Ahmad 2/79,this is his wording and Ibn As-Sunnee #721.

(100) Abu Daawud 4/311, this is his wording. See: Saheeh At-Tirmidhee 3/143.

(101) Al-Bukhaaree with Al-Fath 11/113 and Muslim 4/2083.

(102) Al-Bukhaaree with Al-Fath 7/71 and Muslim 4/2091.

(103) Muslim 4/2084.

(104) Muslim 4/2085.

(105) Abu Daawud 4/317 and see: Saheeh At-Tirmidhee 3/142.

(106) At-Tirmidhee and An-Nasaa'ee, see: Saheeh Al-Jaami' 4/255.

(107) Al-Bukhaaree with Al-Fath 11/113 and Muslim 4/2081.

(108) Al-Haakim and he declared it authentic, Adh-DHahabee agreed 1/540, An-Nasaa'ee in ['Amal Al-Yaum Wa Al-Laylah] and Ibn As-Sunnee, see: Saheeh Al-Jaami' 4/213.

(109) Abu Daawud 4/12 and see: Saheeh At-Tirmidhee 3/171.

(110a) Muslim 4/1772 with his wording and Al-Bukhaaree 7/24.

(110b) What is listed under the summary is related by Muslim 4/1772, 1773.

(111) Muslim 4/1773.

(112) Abu Daawud, At-Tirmidhee, Ibn Maajah, An-Nasaa`ee, Ahmad, Ad-Daarimee, Al-Haakim and Al-Bayhaqee. That which is in the brackets is related by Al-Bayhaqee. See: Saheeh At-Tirmidhee 1/144, Saheeh Ibn Maajah 1/194 and Al-`Irwaa 2/172.

(113) Abu Daawud, At-Tirmidhee, Ibn Maajah, An-Nasaa`ee and Ahmad. See Saheeh At-Tirmidhee 3/180, Saheeh Ibn Maajah 1/194 and Al-`Irwaa 2/175.

(114) Al-Bayhaqee in [As-Sunan Al-Kubraa] and he authenticated it's chain 2/211. Al-Albaanee also declared it Saheeh in [Al-`Irwaa] 2/170. It is the saying of 'Umar not the Prophet ﷺ.

(115) An-Nasaa`ee 3/244, Ad-Daaruqutnee and others. That which is in the brackets is related by Al-Bayhaqee 2/31 and it's chain is saheeh, see: The checking of Zaad Al-Ma'aad 1/337.

(116) Ahmad 1/391 and Al-Albaanee declared it saheeh.

(117) Al-Bukhaaree 7/157.

(118) Al-Bukhaaree 7/154 and Muslim 4/2092.

(119) Abu Daawud 4/324 and Ahmad 5/42. Declared hasan by Al-Albaanee and Al-Arna`uut.

(120) At-Tirmidhee 5/529 and Al-Haakim and he declared it authentic, Adh-DHahabee agreed 1/505. See: Saheeh At-Tirmidhee 3/168.

(121) Abu Daawud 2/87 and see: Saheeh Ibn Maajah 2/335.

(122) Abu Daawud 2/89. Al-Haakim declared it authentic and Adh-DHahabee agreed 2/142.

(123) Abu Daawud 3/42 and At-Tirmidhee 5/572 and see: Saheeh At-Tirmidhee 3/183.

(124) Al-Bukhaaree 5/172.

(125) Al-Bukhaaree with Al-Fath 6/336 and Muslim 1/120.

(126) Muslim 1/119, 120.

(127) Abu Daawud 4/329.Declared hasan by Al-Albaanee and Al-Arna`uut.

(128) At-Tirmidhee 5/560 and see: Saheeh At-Tirmidhee 3/180.

(129) Al-Bukhaaree 7/157.

(130) Muslim 4/1729.

(131) Ibn Hibbaan in his [As-Saheeh], #327

'Mawaarid', Ibn As-Sunnee #351.

(132) Abu Daawud 2/86 and At-Tirmidhee 2/257 and see: Saheeh Al-Jaami' 5/173.

(133) Abu Daawud 1/206 and At-Tirmidhee, see: Saheeh At-Tirmidhee 1/77.

(134) Muslim 1/291 and Al-Bukhaaree 1/151.

(135) Muslim 1/539.

(136) Muslim 4/2052.

(137) Abu Daawud and see: checking of Zaad Al-Ma'aad, Pg. 106.

(138) Al-Bukhaaree 4/119.

(139) Al-Bukhaaree with Al-Fath 10/118.

(140) At-Tirmidhee and Abu Daawud and see: Saheeh At-Tirmidhee 2/210 and Saheeh Al-Jaami' 5/180.

(150) Ibn Maajah and Abu Daawud 3/211, see: Saheeh Ibn Maajah 1/251.

(151) Al-Haakim and he declared it authentic, Adh-DHahabee agreed 1/359 and see: Al-Albaanee's [Ahkaam Al-Janaa'iz], Pg. 125.

(152) See: Shaykh Ibn Baaz's [Ad-Duruus Al-Muhimmah], Pg. 15.

(153) Al-Baghawee in [Sharh As-Sunnah] 5/357.

(154a) Al-Bukhaaree 2/80 and Muslim 2/636.

(154b) An-Nawawee's [Al-Athkaar], Pg. 126.

(155) Abu Daawud 3/314 with an authentic chain. Ahmad has a similar wording.

(156) Abu Daawud 3/315 and Al-Haakim, he also declared it authentic and Adh-DHahabee agreed 1/370.

(157) Muslim 2/671.

(158) Abu Daawud 4/326 and Ibn Maajah 2/1228 and see :Saheeh Ibn Maajah 2/305.

(159) Muslim 2/616 and Al-Bukhaaree 4/76.

(160) Al-Muwatta` 2/992. Al-Albaanee declared it's chain to be authentic.

(161) Abu Daawud 1/303 with an authentic chain.

(162) Al-Bukhaaree 1/224 and Muslim 2/613.

(163) Abu Daawud 1/305 and see An-Nawawee's [Al-Athkaar], Pg. 150.

(164) Al-Bukhaaree with Al-Fath 2/518.

(165) Al-Bukhaaree 1/205 and Muslim 1/83.

(166) Al-Bukhaaree 1/224 and Muslim 2/614.

(167) At-Tirmidhee 5/504 and Ad-Daarimee

1/336 with this wording, see: Saheeh At-Tirmidhee 3/157.

(168) Abu Daawud 2/306 and others. See: Saheeh Al-Jaami' 4/209.

(169) Ibn Maajah 1/557.

(170) Abu Daawud 3/347 and At-Tirmidhee 4/288 and see: Saheeh At-Tirmidhee 2/167.

(171) At-Tirmidhee 5/506 and see: Saheeh At-Tirmidhee 3/158.

(172) Abu Daawud, At-Tirmidhee and Ibn Maajah, see: 'Irwaa Al-GHaleel 7/47.

(173) Al-Bukhaaree 6/214 and At-Tirmidhee with this wording 5/507.

(174) Muslim 3/1615.

(175) Muslim 3/126.

(176) Abu Daawud 3/367 and Al-Albaanee declared it authentic in [Al-Kalim At-

Tayyib], Pg. 103.

(177) Muslim 2/1054.

(178) Muslim 2/1000

(179) Al-Bukhaaree 7/125.

(180) Abu Daawud, At-Tirmidhee and Ibn Maajah, see: Saheeh At-Tirmidhee 1/316.

(181) Abu Daawud 2/248 and Ibn Maajah 1/617 and see: Saheeh Ibn Maajah 1/324.

(182) Al-Bukhaaree 6/141 and Muslim 2/1028.

(183) Al-Bukhaaree 7/99 and Muslim 4/2015

(184) At-Tirmidhee 5/493, 494 and see: Saheeh At-Tirmidhee 3/153.

(185) At-Tirmidhee with this wording and related by others, see: Saheeh At-

Tirmidhee 3/153 and Saheeh Ibn Maajah 2/321.

(186) Abu Daawud, At-Tirmidhee, Ibn Maajah and An-Nasaa`ee, see: Saheeh At-Tirmidhee 3/153.

(187) An-Nasaa`ee in ['Amal al-Yaum wa Al-Laylah], page 273 and Ahmad 6/77. Dr Faaruuq Hamaadah declared it's chain to be authentic.

(188) Ahmad 5/82 and An-Nasaa`ee in ['Amal al-Yaum wa Al-Laylah], page 218.

(189) At-Tirmidhee #2035, see: Saheeh Al-Jaami' #6244 and Saheeh At-Tirmidhee 2/200.

(190) Muslim 1/555.

(191) Abu Daawud with an authentic chain 4/333.

(192) Al-Bukhaaree with Al-Fath 4/88.

(193) An-Nasaa`ee in ['Amal al-Yaum wa Al-Laylah], page 300 and Ibn Maajah 2/809, see: Saheeh Ibn Maajah 2/55.

(194) Ahmad 4/403 and others and see: Saheeh Al-Jaaami' 3/233 and Saheeh At- Targheeb Wa At-Tarheeb 1/19.

(195) Ibn As-Sunnee #278 and see: [Al-Waabil As-Sayyib] by Ibn Al-Qayyim.

(196) Ahmad 2/220 and Ibn As-Sunnee #292, see: [Al-Ahaadeeth As-Saheehah] #1065.

(197) Abu Daawud 3/34 and At-Tirmidhee 5/501 and see: Saheeh At-Tirmidhee 3/156.

(198) Muslim 2/998.

(199) Al-Haakim and he declared it authentic and Adh-DHahabee agreed 2/100, Ibn As-Sunnee #524.

(200) At-Tirmidhee 5/491 and Al-Haakim 1/538, see: Saheeh At-Tirmidhee 2/152.

(201) Abu Daawud 4/296 with an authentic chain.

(202) Ahmad 2/403 and Ibn Maajah 2/943 and see: Saheeh Ibn Maajah 2/133.

(203) Ahmad 2/7 and At-Tirmidhee 5/499 and see: Saheeh At-Tirmidhee 2/155.

(204) At-Tirmidhee and see: Saheeh At-Tirmidhee 3/155.

(205) Al-Bukhaaree with Al-Fath 6/135

(206) Muslim 4/2086.

(207) Muslim 4/2080.

(208) Al-Bukhaaree 7/163 and Muslim 2/980

(209) Ibn As-Sunnee and Al-Haakim, he

also declared it authentic 1/499, see: Saheeh al-Jaami' 4/201.

(210) Muslim 1/288

(211) Abu Daawud 2/218 and Ahmad 2/367. See: An-Nawawee's [Al-Athkaar] with the checking of 'Abdulqaadir Al-Arna`uut, Pg. 97.

(212) At-Tirmidhee 5/551 and others and see: Saheeh Al-Jaami' 3/25 and Saheeh At-Tirmidhee 3/177.

(213) Muslim 1/74 and others

(214) Al-Bukhaaree with Al-Fath 1/82.

(215) Al-Bukhaaree with Al-Fath 1/55 and Muslim 1/65.

(216) Al-Bukhaaree with Al-Fath 6/350 and Muslim 4/2092.

(217) Abu Daawud 4/327 and Ahmad 3/306. Al-Albaanee declared it saheeh in [Al-

Kalim At-Tayyib] Pg. 113.

(218) Al-Bukhaaree with Al-Fath 11/171 and Muslim 4/2007 with a similar wording.

(219) Muslim 4/2296.

(220) Abu Daawud 2/179,Ahmad 3/411 and Al-Baghawee in [Sharh as-Sunnah] 7/128.

(221) Muslim 2/888.

(222) At-Tirmidhee and see: Saheeh At-Tirmidhee 3/184 and [Al-Ahaadeeth As-Saheehah] 4/6.

(223) Muslim 2/891.

(224) Al-Bukhaaree with Al-Fath 3/581, 583 & 584 and Muslim.

(225) Al-Bukhaaree with Al-Fath 3/476.

(226) Muslim 3/1362.

(227) Muslim 4/2300.

(228) Al-Bukhaaree with Al-Fath 1/210, 390 & 414 and Muslim 4/1857.

(229) Al-Bukhaaree with Al-Fath 8/441 and see: Saheeh At-Tirmidhee 2/103 and 2/235 and Ahmad 5/218.

(230) Abu Daawud, At-Tirmidhee and Ibn Maajah, see: Saheeh Ibn Maajah 1/233 and 'Irwaa Al-GHaleel 2/226.

(231) Muslim 4/1728.

(232) Ahmad 4/447, Ibn Maajah and Maalik and see: Saheeh Al-Jaami' 1/212 and the checking of Zaad Al-Ma'aad 4/170.

(233) Al-Bukhaaree with Al-Fath 10/88 and Muslim 3/1595.

(234) Al-Bukhaaree with Al-Fath 3/408 and Muslim 2/841.

(235) Al-Bukhaaree with Al-Fath 6/181 and Muslim 4/2208.

(236) At-Tirmidhee 5/82, Ahmad 4/400 and Abu Daawud 4/308. see: Saheeh At-Tirmidhee 2/354.

(237) Al-Bukhaaree with Al-Fath 11/42 and Muslim 4/1705.

(238) Al-Bukhaaree with Al-Fath 4/103 and Muslim 4/806.

(239) Muslim 3/1557 and Al-Bayhaqee 9/287, that which is in the brackets is related by Al-Bayhaqee and others. The last sentence is in meaning form, from the narration of Muslim.

(240) Ahmad 3/419 with an authentic chain and Ibn as-Sunnee #637, see: [Majma' Az-Zawaa`id] 10/127 and Al-Arna`uut's checking of [Sharh At-Tahaaweeyah] Pg. 133.

(241) Al-Bukhaaree with Al-Fath 11/101.

(242) Muslim 4/2076.

(243) Abu Daawud 2/85, At-Tirmidhee 5/569, Al-Haakim and he authenticated it and Adh-DHahabee agreed 1/511. See: Saheeh At-Tirmidhee 3/182 and Al-Arna`uut's checking of [Jaami' Al-Usuul Li Ahaadeeth Ar-Rasuul r 4/389-390.

(244) At-Tirmidhee, An-Nasaa`ee 1/279 and Al-Haakim. See: Saheeh At-Tirmidhee 3/183 and Al-Arna`uut's checking of [Jaami' Al-Usuul Li Ahaadeeth Ar-Rasuul r 4/144.

(245) Muslim 1/350.

(246) Muslim 4/2075.

(247) Al-Bukhaaree 4/95 and Muslim 4/2071.

(248) Al-Bukhaaree 7/168 and Muslim 4/2071.

(249) Muslim 4/2071.

(250) Al-Bukhaaree 7/168 and Muslim 4/2071 with his wording.

(251) Al-Bukhaaree 7/168 and Muslim 4/2072.

(252) Muslim 4/2072.

(253) Muslim 4/2073.

(254) At-Tirmidhee 5/511 and Al-Haakim 1/501, he also authenticated it and Adh-DHahabee agreed, see: Saheeh Al-Jaami' 5/531 and Saheeh At-Tirmidhee 3/160.

(255) Al-Bukhaaree with Al-Fath 11/213 and Muslim 4/2076.

(256) Muslim 3/1685.

(257) Muslim 4/2072 and see Abu Daawud 1/220.

(258) Muslim 4/2073.

(259) At-Tirmidhee 5/462, Muslim 2/1249 and Al-Haakim 1/503, he also authenticated it and Adh-DHahabee agreed, see: Saheeh Al-Jaami' 1/362.

(260) Ahmad #513 with an authentic chain. See: [Majma' Az-Zawaa`id] 1/297.

(261) Abu Daawud with this wording 2/81 and At-Tirmidhee 5/521, see: Saheeh Al-Jaami' 4/271 #4865.

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(141) At-Tirmidhee, Ibn Maajah and Ahmad and see: Saheeh Ibn Maajah 1/244 and Saheeh At-Tirmidhee 1/286. Shaykh Ahmad Shaakir also declared it authentic.

(142) Al-Bukhaaree 7/10 and Muslim 4/1893.

(143) Al-Bukhaaree with Al-Fath 8/144.

(144) At-Tirmidhee and Ibn Maajah, see: Saheeh At-Tirmidhee 3/152 and Saheeh Ibn Maajah 2/317.

(145) Abu Daawud 3/190 and see: Saheeh Al-Jaami' 5/342.

(146) Muslim 2/632.

(147) Muslim 2/634.

(148) Muslim 2/663.

(149) Ibn Maajah 1/480 and Ahmad 2/368 and see: Saheeh Ibn Maajah 1/251.